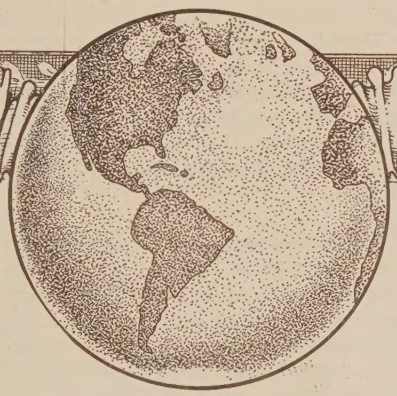
The Universalist Leader

A Journal of Tomorrow

Boston and Chicago

November 25, 1922



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Among other things:

The Religion of Clara Barton, by William E. Barton

"Bobby Burns the Universalist"

A Teacher Training Course, by W. Harris Skeels

"The New Conflict of Paganism and Christianity," by Daniel Evans

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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—*From an Editorial in the Leader.*

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Μιγμα

The concert of nations will be more harmonious when England and France decide which is to play second fiddle. (*Greeley Tribune-Republican.*)

υ λ

What is progress? Some people say it is breaking with the past. They give their lives to casting to the void all that has been, and to making all things new. That is not progress. Continuity is the necessary element in all advance. (*Christian Register.*)

υ λ

The failure of the schools and of the bread-winning occupations to provide properly for the education of the ordinary American in the essentials of democratic citizenship offers to the churches a wonderful opportunity of regaining some of their lost authority. (*Herbert Croly, in New Republic.*)

υ λ

Will there ever come a time when a man, upon discovering that his income far exceeds the sum necessary to support himself and half of his minor children (of course his wife will be supporting the other half, and the children who have passed their majority will be supporting themselves), will as a matter of course reduce the price of his product and increase the wages of his employees until matters are evened up again? (*The Drifter, in the Nation.*)

υ λ

Now it is the Rev. Dr. Harry Emerson Fosdick, the joyous Baptist who preaches to big congregations every Sunday at the Fifth Avenue Presbyterian Church, who is charged with "unbelief" and "heresy." The indicting "overture" was adopted the other day by the Presbytery of Philadelphia. Dr. Fosdick need not be perturbed. The fatuity of heresy-hunting should be obvious, for there has never been a heresy trial yet that has not strengthened the heretical cause and spread the alleged error. (*Independent.*)

υ λ

The road to hell is paved with war inventions. (*Columbus Record.*)

υ λ

The question with which, according to an interesting article in the *Outlook* on country churches, a young farmer curtly concluded a discussion of his pastor's preaching, is fit for a permanent tablet in a theological seminary's homiletic department. The conversation was as follows: Said one neighbor about the minister: "He talks fine." "Yes," said the other, "but where does it get you?" (*Christian Register.*)

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

EPHRAIM IS A HALF-BAKED CAKE

THE Ephraim to whom we refer is John Haynes Holmes, or rather some of his recently expressed views about the Churches.

The cake which he leaves "half baked" just now is the attitude of the Churches of Jesus Christ toward the Great War. The particular occasion for his mixing the cake is the outcry in all the Christian Churches against another war and in favor of organizing the world for peace.

One would think that Mr. Holmes would be glad to find so many earnest men getting together on something fundamental. Instead he says, in an article in the *Nation* which that useful but depressing weekly scattered broadcast in advance of publication: "For them (the Churches) to talk now about peace is as nauseating as for a man, rising from an act of adultery, to talk about chastity. Their activities in the cause are fraudulent, like the selling of shoes with paper soles, or of fire extinguishers loaded with gasoline."

The activities of the Churches in behalf of peace it seems are fraudulent, or "adulterous," to use his "finer" figure, because recently throughout the Church there arose a demand that the United States use its good offices to stop the Turk from once more endangering the lives of innumerable Christians and the peace of Europe and of the world. "But nowhere," says Mr. Holmes, "has there been an uprising of Christian congregations against war at any price."

No, there has not been such an uprising because "any price" is too high a price.

We venture to express the opinion that if Mr. Holmes had been in Smyrna during the recent massacres, his flaming hatred of wrong and his truly courageous heart would have put him between the Turk and his victim with any and every weapon and resource that he could command.

No principle is worth a fig which breaks down in the test of practical experience. Non-resistance "under any and every circumstance" is such a principle.

Resist the militarists, organize for peace, "seek peace and pursue it," in the individual life and in collective action, discriminate between just and unjust war, avoidable and unavoidable war, boycott and outlaw the unjust and the avoidable, but stand by the nation when it goes forth, as it went in 1917, to an inevitable and necessary conflict.

So far from having any apologies to make, the Christian Church may well be proud that then it draped the flag above the pulpit and sent its young Crusaders forth.

And while we would not muffle any clarion call, and while we admit the many services of our honest and fearless friend, we venture the further suggestion that he take a little more care in the choice of his similes.

* *

ARE WE THROUGH?

IN an interview reported in the *Christian Register*, Professor Samuel McComb said recently in reply to a direct question: "We feel that the Unitarians have done their work and now should be willing to vanish away. I believe that Unitarianism in the persons of Martineau, Channing, Parker, and other highly spiritual souls did a valuable and splendid work. I myself owe a debt that can not be paid to those valiant spirits. I am sure that between spiritual Unitarians and ourselves (Episcopalians) there is a loyal feeling above words."

"Done your work and should be willing to vanish away"—Universalists hear this frequently from candid friends in other Christian Churches and from people outside all Churches.

Just what does vanish mean?

If it means "disintegrate," "die out," we refuse to accept the suggestion.

If it means "some new alignment" to promote efficiency in our common task, we will study the thing sympathetically and on its merits.

Unitarians and Universalists know that they are not the only liberals in the world—nor taken together even a very considerable fraction. But they know also that they are in some respects more free to do the work of "modernism" than the modernists or liberals in the old Churches.

Their fathers proclaimed half a century or more ago many things which still divide the forces in the old Churches. They are free to move on in search of new truth. If they don't move on, if they stop, if they want the light and warmth and comfort of the settled intellectual communities, if they no longer

have any inclination for the night and the storm and the lonely mountain-side, perhaps they had better take the advice this noble disinterested Episcopalian gave to the Unitarians.

* *

OLD KING COAL

WHY is the *Universalist Leader*, as a religious weekly, interested in the production and distribution of coal?

The *Universalist Leader* and all Christian people are interested in everything which promotes the general welfare.

As society is now organized coal is an essential commodity—almost as essential as land to stand on, air to breathe, water to drink and food to eat.

Lack of coal means paralysis of industry, crippling of commerce, loss of wages, suffering from exposure, and unquestionably illness and death for large numbers.

Now, when the shoe pinches, when the minds of even careless and indifferent people are aroused, we conceive it to be our duty to issue a call for everybody to study this important subject.

We make no appeal for nationalization of mines. We present no indictment against owners of mines. We do not pass judgment upon the demands of miners. We simply say that now, with a Fact Finding Commission at work, backed by the power of the Federal Government, it will be a shameful thing if Christian editors, preachers and laymen do not make an earnest attempt to find out what is wrong in coal production and to set that wrong right.

This is no time to respect pet prejudices. Get and circulate the facts. Urge action on the basis of those facts.

Here is a chance to show that we love the Lord our God, not only with our hearts but with our minds.

* *

WHY, INDEED, SHOULD THE UNITED STATES OCCUPY THIS BAD EMINENCE?

LAST March the Federal Council of Churches of Christ issued a statement on behalf of the more than one hundred political prisoners in the United States who over three years after the Armistice were still serving sentences. The Council pointed out that:

> "The policy of the United States in this matter is sharply in contrast with that of other nations, which granted amnesty long ago: Italy by Royal Decree 1710, Nov. 19, 1918; France by legislative enactment adopted by the Chamber of Deputies and signed by the President of the Republic, Oct. 24, 1919; Belgium by legislative enactment adopted Oct. 31, 1919; Canada by proclamation issued by E. I. Newcomb, Deputy Minister of Justice, Dec. 20, 1919. In England the matter was automatically settled within a year after the signing of the Armistice because only short sentences were given for political offenses, usually about six months and in all cases less than one year."

The *Survey Magazine* in its issue of Oct. 15, 1922, pleads the cause both of the political offenders already serving sentence and of the persons—thirty-four at that time—who according to information furnished the Senate by the Attorney General on March 9, 1922, were still undisposed of, their cases either not yet tried or pending on appeal. The *Survey* says:

> "Perhaps the most extraordinary of the pending cases is that of Joseph Baltrusaitis of St. Louis, who was indicted under the Espionage Act on May 3, 1921, for handing some communist literature to a detective just before the Espionage Act was suspended. Baltrusaitis is a Lithuanian and speaks no English. The literature was in English and he claimed that he did not know its contents, but he was convicted, nevertheless, and his case is pending on appeal. This situation is all the more remarkable because the operation of the Espionage Act had been suspended by congressional resolution two months prior to the indictment, and Baltrusaitis has the unusual distinction of having been indicted, tried and convicted under a statute which had ceased to be."

The article goes on to state that the cases of the political offenders who have not yet got to jail:

> "Differ in no essential from many cases which have already received executive clemency, or from the cases of the political prisoners who are still in prison. For the government to continue to spend time and money in putting these men in jail reads like a chapter from Alice in Wonderland. The humor, however, but thinly coats a situation which is destructive of any faith in American liberty on the part of hundreds of Americans in the making. Impatience with the course pursued is spreading to more conservative circles and there is increasing pressure of public opinion on the Administration to delay no longer in meeting the issue which these political cases—all of them—present."

The *Survey* makes the comment that:

> "The United States of America is now two years behind the slowest of the European nations in releasing prisoners of this class."

Dr. John A. Ryan of the National Catholic Welfare Council is also making an earnest appeal for these prisoners, of whom some have been released in the interval, but sixty-four still languish in confinement. In a letter of Oct. 17, 1922, to President Harding he says:

> "All the prisoners in question are serving time merely for *spoken or written* opposition to the war. None of them is expiating an act of violence. The utterances and expressions charged against them were relatively mild, and did not constitute an appreciable obstacle to military operations. Before me is the record of a typical case, that of Dan Buckley. This prisoner permitted to be published, in the bulletin of the I. W. W. union of which he was secretary-treasurer, an assertion to the effect that the capitalist class was directing the war; and he wrote letters, refusing to accept the advice of a lawyer with regard to anti-war propaganda and promising the support of his union for members accused in the courts of violating war time laws. Although Mr. Buckley's case has been under consideration for more than four months, his name does not appear among those favorably acted upon yesterday.
>
> "The point I wish to make is that this man and substantially all the other sixty-odd political prisoners have already served sufficiently long terms to meet the most rigorous demands of justice. The majority of them have been in jail for more than three years for these written and spoken offenses, some of them for more

than four years, none of them for less than two years. On any theory of penal justice that any reasonable man would undertake to defend, these men have made full expiation and have been sufficiently punished. The trial judges could have defended the five, ten and twenty year sentences only as temporary expedients which, once the war was over, would no longer have justification. In Great Britain the sentences for such offenses did not exceed six months, and all the other allied nations issued decrees of general amnesty within fourteen months after the Armistice. Why should the United States continue to occupy this bad eminence?

"To release these prisoners now would not be an act of clemency or of mercy, but an act of justice, which in many cases is long overdue. I do not here stress the fact that several of these men were, as Major Lanier put it, 'convicted in a wave of hysteria' (notably the ninety-eight who were found guilty on four hundred counts in Chicago in the space of twenty-five minutes!). Since they have amply vindicated the demands of justice, they ought to be set free unconditionally. To require of them humiliating promises, as required of Fletcher, Nef and Walsh, and to delay their releases because of its hypothetical effect upon 'existing industrial strikes,' is to treat them unjustly. Such consideration would be proper in the case of men who had not fully atoned for their offenses, indeed, but they have no place in the case of men who have already satisfied all the demands of the most rigorous justice.

"Mr. President, I know that you are a humane man and a just man. These prisoners occupy a very humble place in our social life, and they have been members of a despised and reprobated labor organization. Nevertheless, they are human beings, endowed by their Maker with that intrinsic worth and sacredness which gives them an inviolable claim to be treated as men, as persons possessed of indestructible moral rights. Their very weakness and lowliness and social obscurity should make a special appeal to all who desire and who have the enviable power to administer impartial, aye, even unpopular, justice."

Major Alexander Sidney Lanier, formerly of the Military Intelligence Division, General Staff, United States Army, to whom Dr. Ryan referred in his letter, wrote to President Harding on behalf of certain of the political prisoners. He said that a very earnest passion for justice to all men of whatever race, color or condition of life, constrained him and that the case had rested heavily upon his conscience.

Have we the right to be indifferent when there is such a question of justice? Can not others of us add our word to the President in this cause?

Those who wish to inform themselves fully can make inquiry of the Federal Council of Churches of Christ, 105 East 22d Street, New York City, or of the Joint Amnesty Committee, 233 Maryland Building, Washington, D. C.

E. W. D.

* *

FINISHING THE JOB

DURING the World War it was a common saying that if America was sometimes a little late in beginning she always finished the job. Evidence is accumulating that we are nearing the end of one of our war jobs. Through the Near East Relief Committee we undertook to keep from starvation the Christian children in Turkish Asia. We were told at one time that there were not less than three hundred thousand of them. Year after year Universalists have given generously for their support. We are probably nearing the time when there will be no further work of Near East Relief. Ismet Pasha, who is to represent the Turkish government at the conference at Lausanne, tells us that the protection of Christian minorities in Turkey is now a minor problem, since the Christian minorities have nearly disappeared. Perhaps, if the Lausanne Conference can be postponed until what happened at Smyrna is repeated at Constantinople and in Thrace, there will be no problem at all.

It is possible that some Universalists have preserved the Orphans' Plate with the Christ-Child surrounded by Armenian orphans that we put upon our Christmas tables three years ago. If so, it can easily be brought up to date and used again this Christmas. It will only be necessary to cut off the pictures of the orphan children around the rim. Then you will have left the picture of the Christ-Child—and the Crown of Thorns.

* *

INFIDEL MEAT

IT is reported that during the recent Turkish massacres in Smyrna the mutilated bodies of Greek and Armenian girls were hung up in the streets bearing the sign in Turkish: "Infidel Meat for Sale Cheap."

It is also reported that, acting under strict orders from Washington to avoid any conduct that might entangle the United States in the Near East situation, our sailors and marines maintained perfect discipline. True, there were cases where individuals and even groups assisted some of the refugees to a temporary escape from the sword, whether to die later from starvation or not remains to be seen. There is, however, no reported case where a sailor or marine in the uniform of the United States interfered with any Turkish soldier in the discharge of those duties generally performed by Turkish troops in a captured city after all armed resistance had ceased.

There is an ancient legend that a beleaguered prophet once prayed that the eyes of a young man might be opened, "and the young man's eyes were opened and he saw." It is fortunate that nothing like that happens nowadays. It would be awkward and unpleasant if visitors to our beautiful Capital should suddenly find it disfigured by huge red signs, "Infidel Meat for Sale Cheap."

* *

THINGS TO LOOK FOR

IN next week's issue we will have among other things the following:

"Methodists at Their Worst and at Their Best," the strange story of a preacher who lost his job, by X. A. B., "Unitarian Brethren Pushing Forward," an account of a New Commission for International Justice and Good Will, "As Others See Us," by Harry L. Canfield, "So This Is Religion,' by W. W. Rose, the occasional sermon at the New York State Convention, and "Richard Roberts Back in Boston."

Liberal Religion and China's Uplift

III The Political Problems

The Rev. Gilbert Reid, D. D., of the International Institute of China

RELIGION and politics are the two most interesting topics of conversation, and yet in polite usage they are not to be touched upon in social circles. They inspire disputes, and disputes are detrimental to genial sociability. However, whatever the rules of etiquette, people everywhere persist in talking either religion or politics or both.

Personally I have found the religious and political problems of China full of interest. To-day they also interest multitudes of people in all lands. But this much must be premised, that if the spiritual and social conditions of China are perplexing, the political conditions are more so. The only ones to speak of them dogmatically are the new-comers and the globe-trotters. The veterans are experts only in respect to ignorance; they feel themselves all the time bewildered; opinions already formed and judgments stated have to be changed. As one of these veterans, having come to China forty years ago, I am baffled as to the future, though I may, perhaps, understand the past pretty clearly. For the greater part of my sojourn in China I have had intimate relation with the official classes, have written books on political questions for the guidance of the Chinese, and can speak with more or less authority on what has passed before my eyes in the changing China of modern days. But never before have I felt so helpless in giving any advice or in expressing any opinion concerning the political situation as it exists to-day, and which is sure to be very different to-morrow. China is in flux, and still more so are the political affairs of China. There is, apparently, nothing stable or abiding. Chaos reigns in China, and for that matter in many parts of the world. Revolution is in the air. What is worse, selfish and factious spirits prevail. Unification and internationalism have been strangled by the Great War. The outlook for China, for Europe, for all the world, seems gloomy and appalling.

Politically, then, China is in great distress. On every lip there rises the cry, not to save one's self, but to save China. Surely if religion of any kind is to be of any use and is to continue as a faith, it must get in touch with this particular phase of Chinese need and be able to offer sympathy, if not some actual scheme of national salvation.

This sympathetic approach is the very essence of liberal Christianity. It is other than sentimentalism. It is characterized by a sense of being eminently fair and free from prejudice, by a feeling of indignation at the injustices done China in the past and which still continue, by the faculty of discrimination—able to discern between the fault of one and the fault of another, and blaming all alike and not merely one—by forbearance and long-suffering—knowing that while it is easy to criticise the Chinese for their present predicament, it is hard to devise any sure method of relief—by readiness to consult with the Chinese in a serious spirit and with a patient disposition over China's problems and the way of solution, and by a complete eradication of these perilous traits of harshness, superciliousness, or scorn and derision, of pride, vainglory and self-complacency. "Love, joy, peace, and long-suffering," these are the elements of the new diplomacy, and, as of old, are still the "fruits of the spirit."

Probably the greatest political danger to China in the last few years is militarism, or the rule of the militarists, dictating to the Central Government and dominating all the provinces. When I came to China, the learned *literati* were the ones in power and everywhere respected. Now it is the Tuchun or provincial Commander-in-Chief. Whence this change? From outside civilization. The Chinese have been learning that a Great Power is great in army and navy, a nation able to fight. Militarism has characterized Europe, America and Japan; China, to be respected, must also be military. When the Great War came on, peace societies patriotically retired. China has learned her lesson, and fared badly.

Moreover, as the European War advanced and became a World War, the Chinese Government—not the Chinese people—followed the lead of peace-loving and rich America, gave up China's position of isolation, and tied her to the entanglements of the nations at war. She deserted peace and neutrality and became the advocate of war and one-sidedness, a one-sidedness that was governed as much by evil as by goodness and righteousness. Herein China was led astray and now suffers accordingly.

The baneful result of China's entrance into the European War was the glorification of the methods of war and the incentive that was given to civil strife. In fact, from March, 1917, when China severed relations with Germany, her people have been engrossed, not in waging war against Germany, but in warring among themselves. At first it was a breach between the constitutionalists and the militarists, the latter having taken control of the Peking Government. Very soon it became a clash between one military faction and another, until most of the provinces of China have been harassed by fighting, pillage and bloodshed. Every one has learned the lesson that only by force of arms, by slaughter and conquest, can the Right reign and Peace prevail.

Has the liberal Christian remained true to the peace ideas of former years, or has he joined with the crowd in turning from the ways of peace and, with them, the paths of pleasantness? If still true to the fundamental conception of peace and of the Prince of Peace, he has a much-needed message to bring to China, and from the great mass of the Chinese people, already overburdened by military taxation and brow-beaten by the soldiery, will receive a hearty and gladsome response. In the centers of five provinces, as well as in Peking, I have lately delivered the message of peace, harmony and unification to groups of students and teachers, merchants and bankers, officials and gentry, and the adherents of all the faiths, and have rejoiced at the way the message was received.

More men of this same conviction and more messages of the same tone are needed in this distracted land. The messengers of peace will find an open door. Even the militarists can not gainsay the truth of liberal religion, which in other words is true Christianity.

Connected with the many internal divisions of China, threatening the very foundations of the state, are the financial difficulties, which threaten China's solvency. These difficulties face the Central Government, and they are greater than ever before, because the provinces are ceasing to provide revenue for Peking and are rather insisting on national reimbursements. The prevalence of civil strife has left Peking stranded. The sources of revenue for the Central Government, such as the customs, salt gabelle, and wine and tobacco (internal revenue), are so much security for foreign and native loans, and leave nothing for the administrative needs of the government. At this moment China faces bankruptcy. No relief is possible without unification, and no unification is possible without a general and wide-spread determination to dispose of all disagreements by the methods of reason and conference.

China compared with the nations of Europe is not in worse condition, but better. Relatively, then, China's condition is not hopeless.

There is, however, this difference, that, while the creditor governments of Europe and the United States are mutually lenient to all and sundry debtors (except in treatment of our late enemy nations), no government or banker that has loaned money to China is willing to forego immediate claims.

As for scope in the present emergency for the liberal Christian to render assistance, it may seem that none exists, for the one able to help must be some financial genius. In the line of pure morals and spiritual vision there is, none the less, the greatest chance to do good, even in the effect on China's finances. And how? First, by teaching thrift, self-denial, incorruptibility, and opposition to avarice, extravagance and graft, and, second, by exhortation in season and out of season to all classes of the Chinese people to stop their quarreling, their fighting and their killing, and to live as brothers under the one flag of their Republic.

Intelligent moral teachings are needed in all the phases of political science. Good teachings, suited to past conditions, were given by Confucius and Lao Tsz, but under the much-changed conditions of today other teachings are needed. Great principles remain unaltered in their application, but the new environment requires a careful moulding from the hand of wise and sympathetic advisers. These are times when the words democracy and liberty are on every one's lips, and when kings and emperors are to be overthrown. Is there not a need for wise and discriminating instruction as to the meaning of these words? And with them is there not needed a reinforcement of the other words, law and order? What, too, about the mutual relationship of nationalism and internationalism? What about individualism and communism? What about loyalty to one's country, to one's government and to one's God? What about fealty to human laws and allegiance in the one Kingdom of Heaven to the one God and Father of us all, who is the Saviour of all men?

China needs the missionary statesman, not the missionary who dabbles in politics or the missionary who disdains all problems that are social and political. China needs Christians who have the universal mind of Christ—large-hearted, sympathetic friends. China needs a Christianity that can see good outside the fold, emanating from one and the same source, and a Christianity that empowers and inspires by the co-operation of all human energies with the ever-dwelling Spirit of the All-Good and the All-Love.

Christian or Pagan?

L. O. Williams

CHRISTIAN or Pagan? I am not wondering if you have a religion—every decent Pagan had half a dozen at least. I am not asking if you are peaceable and obey the law—Paganism at its best was the embodiment of civic dignity and respect for authority. It is not a question of sobriety or temperance—all the Pagan moralists was eloquent with the theme. Are you truthful, are you honest, are you just, are you loyal to home and country, do you love order and beauty—these are the virtues set down and practised in ancient Greece and Pagan Rome.

The question is not whether these virtues are yours but whether in addition to them you have certain others—call them graces if you will—which Pagan peoples had never heard of until Christ was born at Bethlehem. Have you faith, which so often is the key to the riddles of the New Testament? Have you hope, which fell like a benediction even on the darkest days of the Apostolic age? Have you charity—or love as the Revision has it—which is the fulfilling of the law of life? Have you peace which passeth understanding and which no man may take away? Have you the joy of the Spirit of Holiness which shines forth even from Calvary? It is by the answer you give to questions like these that we know what you are and where you belong.

This does not mean that we do not love the Pagan. As Father Taylor of the Seaman's Bethel in Boston once said of Ralph Waldo Emerson, "We love him, he is such a sweet sinner." We want rather to see what Paganism is and what Christianity is so that when some alarmist rises from the pulpit and declares that the world is reverting to Paganism we may know what he means and where we are going. We want to make it clear that Pagan and Christian are not so much contrasted as supplementary terms, that much of the good we teach as Christianity is Pagan as well, and that after all Moses and Plato are essentially of one mind. More than all and at the same time we wish to emphasize the part Christianity uniquely and distinctively plays above and beyond the Pagan ideal.

It is too strong, no doubt, to say that Paganism is a counsel of despair. In comparison with Chris

tianity, however, we can not fail to detect the absence of the note of joy. The hues of its religion are prevailingly somber and death is the inexorable thing. Its obedience is discipline—stern, rigid, and with the downward look. Its temperance is self-repression without room for play. Its commandments are imperative as those of Sinai and as cold. Its art is the slave of its priestcraft or of the State. The impression that Paganism was happy, free, go-as-you-please and responsible to none, is contradicted by the whole mass of Pagan literature from the Ganges to the Rhine.

With the coming of Christianity, however, the atmosphere changes. It is like the break of day on a dark and cheerless night. The old landscape of human life is essentially the same, yet there is a song in the air and sunshine everywhere. Here come faith and hope and love with the upward look and smiles on their faces. Peace is here to give assurance that all is well. Humility is here which holds the keys to worlds before unknown. A joy no plummet can sound takes possession of every interest of life and becomes its own excuse for being. Touched by the new light from heaven these people can not have long faces if they try. The idea that Christianity is ascetic has nothing to justify it in the Gospel. If asceticism there be, it is a survival of the Paganism Christianity came to cheer. Indeed Christianity was a winner from the start because it came as sunshine to a world of gloom.

All these virtues of Paganism are rational. Every one of them can be explained so that a child can understand. They are all eminently prudent with the prudence of experience, wise with a wisdom handed down from remote generations. Serve the gods else they will not serve you. Obey the law, be loyal to the State, that you may have protection in the hour of need. Honor father and mother, do not kill, do not steal, do not lie, do not go to excess, practise self-control, above all things be just—that thy days may be long in the land. How simple, how sensible it all is! We teach it to our children by the fireside, in the Sunday school, from the pulpit, to young and old alike, just as Pagan teachers taught it before ever the name of Christ was heard on earth. And it was through the teaching of just this law that Israel fell under that yoke which Jesus sought to lift.

It is not here then that the emphasis of Christianity falls. In the great key-notes of the Gospel the word is grace rather than law. Faith is a paradox. It is the most unreasonable thing in the world. It is confidence in that for which reasons are lacking—the substance of things hoped for, the evidence of things not seen—else it is not faith. To be hope in the Christian sense it must be hope against hope, hope when no grounds for hope are left. In the words of the Apostle hope that is seen is not hope. To be love it must be more than exchange of good-will. If ye love them that love you, what reward have ye? Do not even publicans the same? What is more foolish than to think of peace in a world like this, and especially after the experience of the last ten years? Yet Jesus said in an hour darker than this, "My peace I give unto you. Not as the world giveth give I unto you." A few minutes later, with Calvary less than twelve hours away, he said, "These words have I spoken unto you that your joy might be full." Which better describes us—you and me, the average Church with its ideals and activities, all that goes under the name Christian—these words just taken from Holy Writ or the words of Pagan wisdom and practise? Is ours the wisdom which knows not God, or is it the foolishness of the Gospel which so often has been to the Pagan a stumbling block, the foolishness of faith and hope and love, of peace and joy in the Holy Spirit?

But, after all, are these graces of the Gospel as foolish as they seem—or are they a higher wisdom foolish only through human folly and conceit? Paganism is essentially conservative. Its curse is on those who remove the ancient landmarks. It is on the defensive. It protects itself from innovation and change and preserves the *status quo*. It is reminiscent and loyal. It maintains old customs, old institutions, repairs the old fences and keeps the old fires burning. It is progressive only so far as the instinct of self-preservation forces it to be, and then as a rule only after it is too late. It has no great ideals, no New Jerusalems—only Golden Ages long past and Edens no longer found. It exhausts the vocabulary of practicality, utilizes every known agent of the useful, masters every resource of foresight and wisdom, with the result that never in a single instance in human history has it succeeded in its aim. Judged by results Paganism with all its virtues has been a colossal failure, whether it be in the first century or in the twentieth.

On the other hand, never in a single instance have the Christian graces been found wanting. They have preserved and conserved what Paganism with all its wisdom could not save, defended and protected what Greek philosophies and Roman armies could not insure, and brought victory out of hopelessness and defeat. By methods the Pagan could only laugh at they have saved desperate situations and by a spirit he could in nowise understand have built new empires and new civilizations on the ruins of what had gone before. Do we mean that Christianity is essentially constructive? Yes! but not in the sense that it gives new structures for old, new institutions, new organizations, new polities for those which have been—but in the sense that it breathes a new life, a new spirit, a new temper, a new point of approach for human perplexities and aims. What electricity is to the motor, that the Christian graces are to life. The words I speak unto you, they are spirit and they are life—by such a test, where do we, where do our churches, where does the civilization which we call Christian, belong? Are we enough under the Christian spell to deserve the name?

Dare we be bold enough to say that these graces we have been talking about are not only conservative of every Pagan good, not only constructive in the sense defined above, but positively and aggressively creative of what did not exist before? If this is not true the Christian record is false. Without this as the consummation of Christian teaching the heart is withheld. Deprived of this the Gospels lose their essential tone. How often do we hear Jesus saying to some broken, bleeding body, Thy faith hath made thee whole, or to some stricken mother weeping over a lifeless child, According to your faith be it unto

you, or of some signal triumph over desperate misfortune or grievous ill, This is the victory which overcometh the world, even our faith. With hope left out would the letters of the New Testament be the letters of Paul or John? To both nothing is more clear than that hope is more than a pleasing sentiment, more than a screen for evils beyond repair and intolerable woes. Hope is more than an anchor that holds until help arrives, it is salvation itself—by hope are we saved. Drop the word love from the Gospel and it is Gospel no more. Yet how few of us think of love as of the nature of God, the Creator of heaven and earth, and so genetic in its own right and essence? Does peace do anything more than to keep us still? Does joy have anything to do with long life and victorious effort? Aside from results indirect and incidental, apart from casual reflections and numerous sublimations, are we to believe that the graces have efficacy more direct and stimulating, potency more intimate and compelling, than have yet found a place in average Christian thought? If this should ever become the test, how many of us will be able to qualify? Israel staked its salvation on law and lost. Rome staked its continuity on order and justice, on the great rational, practical virtues, and went the way empires had gone before. Christianity stakes all on the graces —faith, hope, love—and the greatest of all is love.

Are we Christian or are we Pagan?

Clara Barton's Religion*

William E. Barton

CLARA BARTON was a religious woman. Her diaries, her home letters, her intimate confidences, all breathe a deeply religious spirit. But she was reserved concerning her personal religious feelings and convictions. Once, when she was abruptly asked by a stranger in a group of strangers what were her religious opinions, she answered that she could not undertake to answer so large a question in so short a time. She recorded this in her diary, with some resentment that she should have been called upon thus to stand and deliver at sight.

But sitting beside a dying soldier, she had no hesitation in praying with him, nor in telling him unreservedly her own faith in God and immortality.

She was reared a Universalist. In that faith she lived the greater part of her life. But she did not, however, join the Universalist church in her home town, and she went away quite early and never established personal relations with a church.

Her satisfaction in church-going was almost wholly in the sermon. For music she did not care, and there was nothing in ritual that appealed to her. But a well-reasoned sermon she enjoyed. Henry Ward Beecher was her favorite preacher, and she did not miss an opportunity of hearing him if she could help it. A truly great sermon or great address of any kind made a strong impression upon her, nor was it wholly intellectual. She was remarkably receptive and open to spiritual impressions. A woman of intellect and will, she was also a woman of unusually sensitive feelings and of deep, though controlled, emotions. She was ever eager to learn and had to the end of her life unshaken faith in the discovery and application of new truth.

It was reported in 1908 that Clara Barton had gone over to Christian Science. The report was not wholly correct. She became interested in Christian Science, but she never adopted it. The minister of the Universalist church in Oxford, the Rev. Mr. Schoppe, became a Christian Science practitioner and reader, and she was much interested through him and his wife in this change on his part.

She was interested in Mrs. Eddy. It seemed to her a notable thing for a woman, alone and against great opposition, to have accomplished what she did. She once witnessed the wreck of a sight-seeing automobile filled with Christian Science visitors to Boston, and she was impressed by the fortitude with which they bore pain.

Moreover, she had good reason to know that there is much reckless use of medicine and much needless surgery. She had memories of years in which she suffered many things of many physicians and was nothing better, but rather worse. She saw, in war and in peace, much use of the knife that seemed to her bloody and cruel. She saw women hurrying to the operating-table, sometimes, as she believed, for no better reason than to escape the risk of motherhood, and she scorned them. She expressed herself to me in terms anything but gentle concerning married women who willingly deprive themselves of the perilous privilege of motherhood by resort to surgery. She believed that people who take medicine usually take too much, and that cheerful and wholesome living is better than medicine.

Moreover, she was always ready for a thing that was new. Her delight in the discovery of something hidden and now revealed was intense.

For all these reasons she was disposed to give Christian Science a fair hearing.

In Dr. Epler's excellent biography, free use is made of Miss Barton's correspondence with Mr. and Mrs. Schoppe, in which she expressed her interest in their new faith. My own conviction is that, while Clara Barton was thus deeply interested, those letters tend to enlarge the degree of her permanent interest. I am confident that she was less near to being a Christian Scientist than the letters themselves would indicate if taken alone. Indeed, Mr. Schoppe himself gives what I think is a wholly truthful statement, as recorded by Mr. Epler, under date of December 17, 1914:

> Clara Barton's connecting point with Christian Science was on the positives it accented—not from its negative philosophy. She welcomed its doctrine of the Divine presence of God working with us and in us and working upon her own life—present to help. She was exceedingly grateful to Christian Science for bringing out this point of the Divine absoluteness.

*Reprinted from "The Life of Clara Barton," by William E. Barton, by permission of Houghton Mifflin & Co.

Further than that she could not understand it; she could not go. She did not deny, but she believed (unlike the Christian Science negativism) in a perfectly vast realm of material and human progress. She traced it in the wonders of geological ages and historical evolution. She saw God's handiwork in a colossal complex material creation. She never could bring herself to believe the material or human creation a mortal error!

I regard this as wholly correct. She read "Science and Health" and endeavored to use the "absent treatment" of the Schoppes. The first night it seemed to do good, and the next night the effect was gone. Her effort to obtain whatever was good in Christian Science was sincere, but her experiments did not make her a Christian Scientist.

She employed physicians till the day of her death, and took medicine. But she believed that spiritual things are the real things, and that man is more than body.

The two ministers whom she selected to have charge of her funeral in the old home in Oxford were both Congregationalists. The Rev. Percy H. Epler was chosen for his long friendship, and the Rev. William E. Barton for that and for his kinship. She did not choose, but would have been happy to have chosen, had her plans been worked out in detail, the Rev. Mr. Tyler, an aged minister of the Universalist faith, to have a share in the services. Happily, he was present, and did participate. He had baptized and buried whole generations of the Oxford Bartons, and it was a benediction to have him standing, like a patriarch, above her coffin, and speaking words of comfort and hope.

Her choice of Congregational ministers to perform this service did not imply a lack of honor for the Church of her childhood. Yet, in some respects, her associations in later years were more intimate with Congregationalists than with Universalists.

I have no reason to suppose that she talked with any one more freely than she talked with me about her religion, or about her relations to the Universalist Church. I think I can represent her views essentially as they were.

She continued to believe all that was essential in the faith which she had been taught in the Church of Hosea Ballou. She trusted in a God whom she believed too great and good to make an eternal hell necessary to His government. If God was infinite and also desired the salvation of all men, if He was not willing that any should perish, but that all should come unto Him and live, if Christ tasted death for every man, then, as it seemed to her, ultimately, sin must be eliminated from the moral universe and with sin must go punishment. She believed, not only with Ballou, but with Beecher, that God will not punish after punishment ceases to do good. That sin brings punishment she believed and knew, but that sin and punishment must go on eternally seemed to her to imply either that God was not wholly good or not wholly sovereign.

Her Universalism was essentially Calvinistic; its was based on the sovereignty of God. She believed that God was great enough to

"treasure up His bright designs,
And work His sovereign will."

She believed in the divinity of Christ. She was not a Unitarian. But she held to Christ's divinity as a divinity of pre-eminence and not of exclusion. She believed that Jesus became the Son of God by moral processes which are essentially within the reach of men, "that he might be the first-born among many brethren."

I think I can give a truthful impression about her feeling with regard to Universalism as an independent ecclesiastical organization. She talked freely with me about this, and expressed the definite wish that the Universalist Church and the Congregational Church might everywhere be reunited. She had something of the same feeling with regard to the Unitarian churches. She loved the memory of Theodore Parker, whom she sometimes felt she recognized as guiding her long years after his death. She honored him, and other of the Unitarian men of his generation. She felt that both Unitarianism and Universalism had been necessary protests against the immoral Orthodoxy of the time of their origin.

But she felt that that protest was no longer needed, at least to the same extent. She felt the waste of competing religious organizations. The Universalist Church was the church of her father, but the Congregational Church was the church of his father. She had more friends in the latter than in the former. She told me she would be glad to see the liberty of thought which Universalism had stood for sacredly preserved in a union of those denominations.

She said, "What I see in Oxford I see everywhere, a need that churches shall forget old and past disputes, and come into more compact organization, merging denominations, and preserving religious liberty."

It is a hazardous thing to repeat, after years have gone by, the impressions left by oral conversations. Yet I am confident that in this meager outline I give her essential faith.

She did not talk glibly about her faith. But it was very real, and very definite, and it remained with her to the end.

Concerning revivals of religion she wrote to a niece who, in the widespread religious interest awakened by Mr. Moody in the seventies, had been asked by an evangelist to take a step which, as she looked back upon it, implied more than she had intended:

Thursday Night.

If one acts with good intentions, believing they are doing rightly, and later, concludes it was unwise or wrong—there is a mistake somewhere, or has been. It may have been in the act, or it may be in the later conclusion, but it is only a mistake, not a sin, you poor little chick.

Another time when you are requested in prayer meeting to act on a double question, the putter of it mixing up your desire or willingness to stand up before an audience and be made a subject for public prayers with an act of personal courtesy or discourtesy to himself as to whether you want to hear him or *not*, once leaves you free to vote as you like, and then comes and questions your decision, and asks your reason,—if you feel like answering him at all,—tell him to divide his questions, put one at a time and you will act on each separately. He put two questions together, as a dodge to get all up to be prayed for, thinking and knowing it put every one in a hard place, as all would see that it

was a little impolite not to hasten to accept his offer to come and preach. Oh, how tricky.

You have done rightly in it all, my little girl. When he asked why you did not side with the Lord you answered that you did. That was right and all he could ask for. When he added, "Then why did you not rise and kneel," you might tell him you did not understand that request as coming from the Lord, or you should certainly have done so.

I send you a *Banner of Light* to-day. You will find two articles bearing on your subject—the one a lecture by a good, sturdy Briton on Mr. Moody's sermon on "Hell." I think you will read it with interest just now, and every time you get assaulted in public prayer meeting, and followed by men, I should advise you to run home and calm your hysterical nerves by re-reading that lecture from end to end.

The other longer marked article on "Revivalism" is a fine sermon by a sound Unitarian clergyman who does not believe in special revivals of religion, as gotten up for the occasion, and to fill churches, but thinks religion, as being the best part of man's nature, will revive itself like all else in nature, and feels that God does not need to be implored to save from endless pain and loss the poor creatures He has made, but believes that if we do our best to enlighten and elevate those around us we do all we are called upon to do in the way of their salvation.

But read it well and carefully for yourself, or read it again with Ida and "reason together" about it and see if you can find in your own convictions some justification for the course you are taking with the S. S. There is much to be read, before you decide, much to learn and consider; take time and do it and don't either fall into a trap nor be driven into one. Selah!

She retained to the end of her life a high regard for the church of her fathers, the Universalist Church. Of it she wrote to Mrs. Jennie S. M. Vinton at Oxford:

I am glad to learn by your valued letter of September 5th that the old church of our fathers is about to be refitted, and I thank you for the information. It is thoughtful of you to name the facts of the early history of the church, which I am happy to corroborate, both by tradition and recollection. My father was present at the ordination sermon of Hosea Ballou (a white-headed boy he seemed). He was one of the pillars of the church. His family came over the hills of extreme North Oxford, five miles every Sunday, to sit in its high pews. When I was a grown young woman it was decided to build the present church, and no body of church people ever worked harder than we. We held fairs, public and home, begged, and gave all but the clothes we wore; we cleaned windows and scrubbed paint after workmen, bought and nailed down carpets, fitted up the parsonage, and received the bride of the Reverend Albert Barnes, our first settled pastor. And I carried their first baby to the christening.

There are few people there who have memories of harder church work and better church love than I.

Think this over, dear sister, and remember that I have never lost my love for the old church of my fathers, my family, and my childhood.

She believed whole-heartedly in immortality. Not only so, but she believed that her friends were near. She never recovered from the impression that came to her, after the death of her brother Stephen, that he was an influence, a living influence, for good in her life. That influence was exerted directly. As she woke in the morning while it was yet dark, and faced the duties of the day, she was able to think and plan with such clarity of vision that she felt that she was helped by the presence of those whom she had loved and who had counseled her in life. Through Stephen she felt the influence of her mother, as she believed, and, less directly, that of her father. She said, "I do not believe I am a Spiritualist," but she could not shake off, and did not desire to shake off, the conviction that those whom she had loved were near her.

The latest, and in some respects the most satisfactory, statement of her faith, was written a year before her death, to Judge A. W. Terrell, of Austin, Texas:

I suppose I am not what the world denominates a church woman. I lay no claim to it. I was born to liberal views, and have lived a liberal creed. I firmly believe in the divinity of Jesus Christ, the Jesus of Nazareth; in his life and death of suffering to save the world from sin, so far as in his power to do. But it would be difficult for me to stop there and believe that this spark of divinity was accorded to none other of God's creation who, like the Master, took on the living form, and, like him, lived the human life.

Vest Pocket Lay Sermons

II The Pew

Agricola

THE pew is at once a means and an end—the purpose for which a church exists, and the means to attain that purpose. It is a group or body consciously operating on itself to produce a desired result. It hires a minister to help by pointing out the way, and by furnishing the needed stimulus. No other group or institution does this. The child goes to school because it is impelled to from above. A machine works because it has to. But the laity voluntarily goes to church for the express purpose of getting impressions and impulses. It puts itself in the electric circuit of spiritual energy that it may receive the charge. All of which is highly commendable and in keeping with the dignity of human nature. Man regards himself as above machines or compulsion. His very liberty becomes a golden opportunity.

The pew gives as well as receives. The more persons in the congregation the better the minister can preach, the more inspiration he can furnish. The electric communication between the two is mutual and interdependent. Smiling faces, the presence of regular attendants, beams of approval from the pews, are meat and drink to the preacher. From these he grows in stature and strength and gives back more generously to his hearers.

The pew is, to a certain extent, raw material for the minister. Out of this material the minister strives to fashion the kind of a church he desires. Its chief aim may be missionary, or social service, or merely

social. It may be simply worship, the feeding of the spiritual life of the flock, the cultivation of the sense of the presence of God, which is indeed highly desirable, and even necessary for certain souls. Each minister works in his own way and the pew is clay in his hands, sometimes pliable, more often refractory.

There is one important thing about the pew which the minister would do well to bear constantly in mind. As a rule the layman is less intensely responsive to spiritual impulses and influences. He may acknowledge the majesty of the moral law but he seldom speaks direct to God. He is not always blown into a flame of joy when an unselfish action comes to his notice. He does not hold so tenaciously to abstract ideals. His battles with the world have taught him the necessity of compromise on which subject Lord Morley has written one of the great essays of English literature. The layman sometimes takes half a loaf and gives the devil the other half. He can not always understand why the preacher apparently fails to see the practical difficulties in the way of enforcing a moral law, and insists upon beating his head against the stone wall of the impossible. He does not believe Don Quixote accomplishes much in running against the wind-mills. Of course there is something to be said for the gallant knight—for did he not laugh chivalry out of Spain? The average layman, however, is neither a hero nor a pioneer. He is a sapper who tunnels his way through difficulties, and sees daylight only after long and exhausting toil.

The necessity of daily labor absorbs his energies and his thoughts until he is prone to regard the church and religion as side issues, as mere spiritual luxuries and not necessities. He forgets his divine origin and destiny, and that he is truly a son of God. He exchanges the possibilities of a divine inheritance for the flesh-pots of Egypt. The Sunday service, unless an exceptional one, does not always rouse him out of this lower stratum of material struggle and contentment. There is a pull downward, by and toward the flesh, which is as constant and as powerful as gravitation. With leaden feet he can not soar, and it takes time to grow wings. On Sunday he learns with some surprise and almost incredulity that there is a moral law which is as universal as physical law, and that in his daily struggles to do what is right the angels are on his side. It is like a glimpse of the blue heaven to one living in a narrow canyon, with towering walls on either side. In time his eyes grow accustomed to the light and he begins to absorb the pure radiance of the upper sky.

Sorrow comes sometimes to every soul. Man is plunged into grief, and the more numerous and vital his connections with the world, the more intensely he suffers. In such an hour the pew realizes the need of outside help and guidance. Man feels then that he is a prisoner in the flesh, and appreciates religion which is his attempt to deliver himself from his house of bondage. He is grateful for the machinery he has set up in a more or less mechanical spirit in his days of prosperity, the church and the minister, song, prayer, worship. As oases to the caravans crossing the desert, churches and worship are necessary to the multitudes of souls journeying over the desert of life.

Need I call attention to the fact that the duty of the pew is to furnish the means for carrying on the machinery of the church? It must pay if it is to receive. Only the investment is better than 6 per cent. Its dividends are beyond computation.

The New Conflict of Paganism and Christianity

Daniel Evans

IT is strange that there should be in our day a new birth of paganism. One would suppose that after it had been fairly tried out as a method of life and had woefully failed, and since the Christian religion had been in the world for nearly two thousand years and during all this time, in principle at least, in deadly conflict with it, it would not have a rebirth. Nevertheless, it is quite plain to all that paganism is once more in power in the lives of many persons in all lands. The deadliest conflict our religion now faces is with this fiercest foe of all it holds dear. The essential principles of both are opposed.

The primary concern of paganism, old and new, is for the material values of life. Jesus said, as the result of his observation of the pagans of his day, that they sought after food, clothing and shelter, and gave these the first place in their desire, and made the interests of the Kingdom of God secondary. "After all these things do the Gentiles, the pagans, seek." So it was in his day, and so it has remained through the centuries and at this very time. The issue is quite clear. The pagan principle of life gives these material interests the right of way; the Christian principle gives the Kingdom of God, the spiritual values of life, the right of way. Not things first, but God, the Kingdom, the Soul, the higher righteousness. It makes all the difference in the world which values men put first. It determines whether they are pagans or Christians, and it reveals who are the pagans and who are the Christians, and it classifies people, not on ethnic grounds, but on moral.

Paganism, too, goes in for self-indulgence. The life of pleasure is the great thing. The gratification of the senses becomes the end of living. Provision is made for indulgence. The reason the material values are desired and sought is because they minister directly to the senses. They provide the means and the occasion for self-gratification. Paganism, old and new, thinks much of, and cares a great deal for, the passions and appetites of the body, and the broad and easy way to the gross pleasures and base vices is traveled by multitudes. This is the characteristic of the pagan life. It makes abundant provision for the flesh; it is consumed with feverish desires; it runs wildly to sensuous movies; it loves the night side of city life.

The Christian religion recognizes the rights of the body, but these come from the dignity of the body as the instrument of the soul, and as the temple of the Holy Spirit of God. What gives refreshment

nd makes for recreation of our physical nature is to e welcomed, but the Christian is like the athlete: he eeps himself fit for his tasks; he is in honor bound ot to break training, and give way to the desires of he flesh at the cost of the mind; he lives to make his ody and the pleasures of life minister to his personlity and the moral duties that issue therefrom. Here gain, the conflict between the Christian religion nd the paganism of the day is deadly. Self-indulgence ersus self-denial for self-realization is the antithesis n principle, and the opposition in practise, between the wo. The passion for pleasure consumes multitudes. The passion for the moral ideal consumes real Chrisians.

Then, too, paganism has a lust for dominion over thers, while the Christian religion has an enthusiasm or the service of others. Paganism loves power. It lesires to exercise authority. It wants to command ervices. It is ambitious to rule. This will to power nakes a strong appeal to men and women. It gives hem a feeling of importance. It makes them think hat since others are dependent upon them they are of a superior strain. They become ruthless in their use of power toward those who may stand in their way, and resort to violence to crush them. This will to power thus becomes obstinate, blind, cruel, devilish. It makes many a strong boy a bully, many a boss tyrannical, many an employer oppressive, many a labor leader autocratic, many a ruler despotic.

The Christian religion maintains the very opposite of this. It creates the passion to serve. The nobler ambition is to use all one's powers for the good of all in co-operation with them. The highest honor is to be and to be called the servant of humanity. To be truly great is to devote oneself to others, not to devote others to oneself. Not to take advantage of others because they are lowly, or ignorant, or poor, but to give them all the advantages one can, this is the Christian principle which is demanded of all men, all social groups, and all nations. Here again we must realize that this conflict is terrific. It is no light matter. The souls of men, the preservation of institutions and the destiny of peoples are all involved. The issues are graver by far than those of the world war.

Facts Thus Far Dug Up about Coal

THAT, on Oct. 10, the President of the United States appointed seven men to be a Fact Finding Commission: John Hays Hammond, South African diamond miner, once in jail nd sentenced to be shot by the government of Oom Paul Krueger for a raid on his mines, but a man of haracter and ability; Thomas R. Marshall, former Vice President; Samuel Alschuler, Judge of the United States Circuit Court; Clark Howell, editor of he *Atlanta Constitution;* George Otis Smith, Director of the United States Geological Survey; Charles P. Neill, former Labor Commissioner, and Professor of Political Economy in the Catholic University of Washington; and Edward T. Devine, Social worker, ormer head of the Charity Organization Society of New York and writer on social economy.

As the *Christian Science Monitor* puts it:

> That is what these seven men actually constitute—a jury. The coal industry is on trial. Old King Coal, reputed a sorry rogue and arrant scoundrel by many, is going on the stand. Character witnesses will appear in his behalf, but the prosecution will have many spokesmen. To sum up the case, the defendant is admitted by all to be unmethodical in his affairs, and is called a common nuisance, if not a public danger, by many; but whether he will be sentenced as incompetent and put under a guardian (which is another way of saying nationalization), or will slip free again, is matter of conjecture.

That these Commissioners must make a preliminary report on January 15.

That they claim to have an insufficient appropriation to enable them to get the experts they need but nevertheless are proceeding with courage.

That the things the Commissioners want to learn as stated by the special investigator of the *Christian Science Monitor* above quoted are as follows:

> 1—Specific data regarding wages, hours and working conditions.
>
> 2—The capital investment in the industry.
>
> 3—Its financial organization.
>
> 4—What the mines earn, and what the operators get as profit.
>
> 5—The average pay of an average miner.
>
> Coal makes one-third of all the freight hauled by the American railroads; the coal burned in January and February in the country would fill the Panama Canal (and this coal, it should be remembered, is mined by hand, shovelful by shovelful); if the maximum potential water power of the nation could be utilized, even to the last descending raindrop (only excluding that water needed for agriculture) and harnessed to turbines, the power generated, according to Dr. Charles P. Steinmetz, of the General Electric Company, would no more than equal what is received in a year's coal consumption.
>
> America's yearly bonfire yields more energy than man, probably, will ever get from the clouds. The prosperity, the very continuance of the industrial fabric of the nation rests on coal, and the most elementary facts concerning its history, from the time that it is dug to the time that it reaches its destination and begins to make wheels turn, are practically unknown.
>
> The present fuel administrator told the writer that he believed in the last six months twenty-two new mines had been opened in West Virginia alone, despite the already great inflation of the industry. In the whole nation the number of mines fluctuates from day to day, and their potential output, like their number, is only surmised. One thing is known, however, that the mines are run wastefully, to the last degree.
>
> For every ton of coal taken from the ground in the Middle West, an official of the Geological Survey declares, another ton of coal is left in the mine and lost, probably without hope of recovery, chiefly because of haste and greed in operation.
>
> A year after the armistice Herbert Hoover, speaking before the American Institute of Mining and Metallurgical Engineers, said: "This industry, considered as a whole, is one of the worst functioning in the United States."
>
> It is such charges as these which the President's Fact Finding Commission will investigate.

The Wisdom of the Workers

The Teacher Training Course at Barre, Vt.

W. H. Skeels

THE teacher training problem varies widely in different communities and no course is likely to be adapted to all needs. The Murray Training Course, excellent as it undoubtedly is for some groups, does not seem exactly fitted for use with my teachers at Barre, and accordingly I have arranged a different curriculum providing for three years of progressive work.

Thinking that it may be of interest to other pastors, whose situation may be similar to my own, I am complying with a request to furnish it for publication in the *Leader*. It will be noted that a considerable amount of time is to be spent in studying the doctrine and history of our own Church.

First Year

Geography of the Ancient World. Thirteen Lessons.
Text Book: "Historical Geography of Bible Lands." Hodge.
Purpose: To acquaint the student with the locations of ancient cities and countries, and to compare them with the cities and countries of the modern world.
Additional Reading: "Biblical Geography and History." Kent.

History of the Religions of Ancient Peoples. Nine Lessons.
Text-Book: "Religions before Christianity." Everett.
Purpose: To bring before the students the leading points in the religions of ancient peoples, and to compare these with Christianity.
Additional reading: "History of Religion." Menzies. "Ten Great Religions." Clark.

The Old Testament Books. Ten Lessons.
Text Book: "The Origin and Religious Teachings of the Old Testament Books." Chamberlin.
Purpose: To give the student a comprehensive understanding of the origin of the Old Testament, and to study it as literature.

The New Testament Books. Ten Lessons.
Text Book: "The Origin and Teachings of the New Testament Books." Merrifield.
Purpose: To make a detailed study of the New Testament, together with the various manuscripts and versions that have come down to us.
Additional Reading: "The Evolution of a Great Literature." Mann.

Second Year

Church History. Thirteen Lessons.
Text Book: "Landmarks in Church History."
Purpose: To trace briefly the history of the Church from the earliest times to the present day.
Additional Reading: "History of the Christian Church." Fisher.

History of Universalism. Thirteen Lessons.
Text Book: "Universalism and the Universalist Church." Adams.
Purpose: To give to the students the salient points in the history of our Church and in the development of its faith.
Additional Reading: "A Brief History of the Universalist Church." Fisher. "The Faith and Philosophy of Universalism." Betts.

The Church and Home Missions. Ten Lessons.
Text Book: (To be announced.)
Purpose: To bring to the mind of the student the work of the Church in our own country, and the importance of doing for others.
Additional Reading: Reports of mission work contemporaneous with the study period.

The Church and Foreign Missions. Ten Lessons.
Text Book: Foreign Mission Board Literature.
Purpose: To teach the student what is being done in foreign lands.

Third Year

The Sunday School Pupil. Thirteen Lessons.
Text Book: "Child Study and Child Training." Forbush.
Purpose: To give the student a knowledge of child psychology and the most approved methods of securing the attention of the pupil to the lesson of the day.
Purpose: To train the student in the best methods of teaching.
Additional Reading: "Talks with the Training Class." Slattery.

The Sunday School Organized for Service. Ten Lessons.
Text Book: "The Graded Sunday School in Principle and Practise." Meyer.
Purpose: To assist those who are to become teachers and officers to a knowledge of the best methods to be followed in order that desired results may be obtained.
Additional Reading: "How to Conduct a Sunday School." Lawrence.

Special Problems and Review. Ten Lessons.
The class will devote ten lessons at the close of the course to a discussion of problems that are vital to the success of an up-to-date Sunday school.

Text books may be changed from time to time as new and more desirable works are published.

Carl Hempel Among the Ministers

IN spite of all that Carl Hempel says to the contrary," said a member of the Boston Ministers' Meeting Monday, Nov. 13, "the big factor in the success of Hempel at Lynn is the personality of Hempel."

"Only partly responsible," his companion replied. "Personality counts with boys and girls and counts with men and women and counts with babies and dogs. But the other big factor is an intelligent plan, a right method and a willingness to prepare for each and every meeting as if it were the biggest thing this side of the horizon."

There is no doubt about the impression Mr. Hempel made upon the ministers from either of these standpoints. He who has a natural gift for boys' work told how carefully he prepared for each and everything he had to do with his different groups.

"It is unfair," he said, "to expect the minister, with five hundred adult members to look after, to take the time which I take in doing work with young people. And yet that work must be done if the Church is to live.

"In Lynn, I have five assistant superintendents and thirty-eight teachers. I have one of my big oppor-

tunities in a five-minute talk I make every week in the Sunday school. The things I see during the week give me my text. For example, I see a big commercial sign: 'If it is not right, it won't do.' I take that as my text. When I am asked about eating candy in Sunday school—Is it right? Do you do it in day school? If not it's not right here. I try to put across one character-building thought every Sunday morning. Yesterday it was the Red Cross. A week ago I took the slogan. Before that I had 'Conscience.' I could not do it if I did not prepare.

"The church school considers that the Y. P. C. U. is one of its adult departments. It appropriates $2.00 a week for the simple refreshments we serve after the devotional meeting Sunday nights.

"One of the greatest joys of my work is association with the Y. P. C. U. I have met with them seventy-eight times in ten months in all kinds of meetings. We had thirty-five at our devotional meeting last night. We go about on Christmas eve and sing carols at all the institutions of Lynn. The young people want to do it. We have hikes, and once when a heavy rain came on the day set thirty-five appeared just the same at 1 p. m. Instead of suggesting that we go to the movies or to some place away from the parish house, they love that place so much that they wanted to stay there, and we stayed until 10 p. m. We put on a mock trial. We staged a one-act play. We danced. We put our box lunches together and served supper. We toasted marshmallows by the fire. It is talked about yet. When we raise the question as to what we will do, somebody says, 'Let us do just what we did on June 17.'

"With the girls and boys, the juniors, the seniors, and the Sunday school, I have attended 376 services since I went there ten months ago. I have made 165 calls. My parish consists of the families of those in our church school and in other organized young people's groups. I have never been so happy in my life as in this work."

Dr. Huntley followed Mr. Hempel and said: "This is the real thing."

Bobby Burns the Universalist

HOW Bobby Burns softened the rigors of the theological winter in which he lived, how he laughed Calvinism, at least in its harsher forms, out of Scotland, how great his influence was in spreading right ideas about God and man—all these were set forth eloquently by the Rev. Samuel Macaulay Lindsay, pastor of the Baptist Church, Brookline, Mass., at the meeting of the Boston Universalist Club, Monday, Nov. 13, held at the Bellevue Hotel.

A Scotchman himself, born in the Burns neighborhood, as a boy speaking the broad Scotch dialect in which Burns wrote much of his poetry, Dr. Lindsay made a delightful interpreter of the poet "whose works," he said, "have gone through more editions than the works of any poet who ever lived except William Shakespeare."

Many members of the club declared that it was the most delightful evening they had spent in months.

An appeal for the sanctity of the home, for the living together of one man and one woman throughout their lives, was one of the moving and beautiful features of the address, illustrated by the quotation of Burns's "John Anderson, My Jo John."

Burns's last hours, his keen regret for his follies and sins, his tender love for those about him, and his hope that God was good and forgiving, expressed with his last breath, made a deep impression as Dr. Lindsay simply and eloquently told the story.

Dr. Lindsay said that after Burns's poems appeared, the minister who stood up and preached "everlasting hell" had to do it with the knowledge that everybody in the congregation knew "Holy Willie's Prayer" by heart.

"O thou wha in the Heavens dost dwell,
Wha, as it pleases best thysel',
Sends ane to Heaven and ten to Hell
A' for thy glory,
And no for onie guid or ill
They've done afore thee,

"I bless and praise thy matchless might,
When thousands thou hast left in night,
That I am here afore thy sight,
For gifts and grace,
A burnin' an' a shinin' light,
To a' this place.

"What was I, or my generation,
That I should get such exaltation?
I wha deserve such just damnation,
For broken laws,
Five thousand years 'fore my creation,
Thro' Adam's cause."

The matchless sarcasm of the seventeen verses of "Holy Willie's Prayer" did more to end the harsh dogmas by laughing them out of court than all the attacks made upon them.

With equal effect Dr. Lindsay quoted another prayer of Burns:

"O thou unknown, Almighty Cause,
Of all my hope and fear,
In whose dread presence ere an hour,
Perhaps I must appear,

"If I have wandered in those paths
Of life I ought to shun,
As something loudly in my breast,
Remonstrates I have done,

"Thou knowest that thou hast formed me
With passions wild and strong;
And listening to their witching voice
Has often led me wrong.

"Where human weakness has come short,
Or frailty stept aside,
Do thou, All Good, for such thou art,
In shades of darkness hide.

"Where with intention I have err'd
No other plea I have,
But thou art good, and goodness still
Delighteth to forgive."

The democracy of Burns, his intense love of the common man, made him write "the greatest poem of democracy" in the language—"A man's a man for a' that."

Dr. Coons, the new State Superintendent of Massachusetts, made an effective five minute address, and the associate editor of the *Leader* made his bow to the club.

Edward L. Shinn of Arlington, a son of the late Dr. Q. H. Shinn, was elected to membership.

The Boston Universalist Club is almost fifty years old. At this meeting of Nov. 13, Dr. R. Perry Bush, Samuel T. Cushing, Joseph B. Horton, A. Ingham Bicknell, Hosea Starr Ballou and Alvar W. Polk were appointed to co-operate with the executive committee to arrange a celebration to be held in February, 1923.

The executive committee consists of the president, Wm. R. Thomson, the vice-president, Oscar A. Marden, the secretary, Vinton A. Sears, the treasurer, Roscoe Pierce, and members-at-large, Dr. W. H. Baker, Carlton Hicks, and George T. Till.

Practising Universalist Brotherhood

George Cross Baner

I AM of the opinion that there are two ways for our denomination to show its right to be called Universalist, and that we are perfectly able to fulfil both ways.

First, we should send twenty-five men and women a year for the next four years to our theological schools to study for the ministry and missions. I am fully persuaded that this can be done if the ministers who are already in the field will begin talking to their Sunday school young people. Make them feel every once in a while that you want them to go and that the work is the greatest work there is on earth to be done. Make them realize that this Church which you represent has a great Brotherhood message. One that calls to the best in every human and that sees no such thing as failure in the end. One that has a message for every child of God no matter what color, or degree of enlightenment. One that has helpfulness for the weak, strong; well, sick; those whose success may make them forget, or those who have found apparent failure in the way of life. It is the universal thought to the universal crowd.

Second, we should start at once using the machinery which has been given us by the denominational leaders to raise the money to put our missions in full working force. I am fully persuaded that if we as individual ministers were vitally interested in missions we would have no trouble in getting our people to give more freely. I find that this is true: when we have people come into our church from some other denomination they always give a fair share of their subscription to missions. Our own people don't do this and the reason is not hard to trace. Let us commence to talk to our people, striving to make them feel what it means to give Universalism a universal reach out into the life of the world. Ministers, Missions, Money—it sounds like the campaign of three years ago; but we can have them all if we will. We ought to send our word of faith out into more countries than Japan. We ought to begin to be a world religion if we have any thought that is larger than nation wide; and if we haven't then we ought to realize that in so far as our ability is concerned we are not universal.

Let us begin to work for the time when our faith shall have a *universal* chance to show its *Universalism*.

American Association for International Co-operation

George W. Wickersham

A POLICY of conference and co-operation will be as necessary and salutary for nations as it has proved to be for individuals. The settlement of international disputes by judicial methods in a world court is a distinctly American policy advocated by the Hague Conferences and elsewhere, by all our Presidents from McKinley to Harding and by our Secretaries of State from Hay to Hughes.

Another traditional American policy has enabled our republic to play a distinguished role among the founders and members of great international associations for the common welfare, such as the Postal Union, the Institute of Agriculture, the Congress for the Suppression of the Opium Traffic and of the traffic in slaves of every kind, the bureaus for combating diseases, charting the seas and lighting the coasts, and for regulating international waterways and electric communications.

Such participation by the United States in the councils of the Commonwealth of Nations was—and is—rendered the more necessary by the schools, colleges, hospitals and missionary centers which the generous idealism and unselfish faith of our people have planted around the globe.

We believe that our Government should now openly and fully resume both of these historic policies of the republic, and be willing to work for the common good with the other members of the recognized family of nations, however they may be grouped and named.

We believe that the United States should officially adhere to the existing Permanent Court of International Justice, of which Elihu Root was a principal creator and John Bassett Moore is an eminent member. We believe that our Government should by whatever agreements are necessary, subject to Congressional approval, secure the opportunity to accept and ratify, and, if desired, to participate in future elections of judges in that Court.

We believe that the United States Government should accept the invitations already received to send its official representatives to sit with the European

international commissions for social welfare and reconstruction, such as the Commissions on Reduction of Armament, on Trade Routes and Transportation, on Migration, on Finance and Economics, on Public Health including the Epidemics section, on the Traffic in Opium and Noxious Drugs, on Traffic in Women and Children, including the deportation outrages in Turkey, in connection with which a distinguished American resident of Constantinople is now the official representative of the League of Nations. The Commission on Reduction of Armament includes in its program the question of control of private manufacture of arms and munitions. Note that our Government can co-operate fully in all these beneficent undertakings without assuming any membership in the League of Nations or any responsibility for the League as such.

We believe that those who advocate the willing and reasonable co-operation of the United States with these agencies and institutions of the family of nations, and who regard the measures herein advocated as now practicable and within reach, should join in one great nation-wide society for the support and adequate expression of such convictions.

We believe that this question should be freed, if possible, from the rancors and pettiness of partisan politics. International co-operation is not properly a domestic party question. It is a problem in economic and social science and in religion.

But the friends of international co-operation need to stand openly together and utter a strong united voice in the press and on the platform, in conventions and on the printed page.

Is Prohibition Worth While?

Lucia Ames Mead

GLENN FRANK in the *Century* has pungently discussed the various fears, psychologic fears, economic fears, etc., which like a smoke screen are shutting off light and hope from the minds of men to-day. In these days of Smyrna horrors and financial perils and a good *raison d'etre* for fears, it is balm to the soul of the discouraged citizen to learn that there is radiant light in one quarter of the heavens. Despite Governor Edwards' declaration that the Volstead act and all attempts at its enforcement are "making us the laughing stock of the world" and that "Prohibition is a pest," the careful, detailed testimony of an Australian scholar sent here to study the question for a year demonstrates beyond a doubt that Prohibition is laughed at only by the uninformed here and by men in foreign lands who trust the cabled despatches sent out from here by those who want Prohibition to fail.

Mr. Gifford Gordon of Melbourne, arriving July, 1921, has traversed the country from ocean to ocean and from north to south to glean information that might help his country of 5,000,000 people to cease spending annually $147,000,000 on liquor, *i. e.*, nearly $30 per capita for every man, woman and child. He has traveled 25,000 miles, visiting almost every large city and many smaller ones and investigating rural regions. He talked with great employers of labor, criminologists, labor leaders, physicians, alienists, federal, state, and city officials, as well as the man in the street, and he studied newspapers and magazines. He declares that "Prohibition has succeeded" though it has not had a fair chance and though in many places it is not well enforced. He found at the start much pessimism among the friends of the movement who simply knew nothing of the actual facts and had taken the reports of stills discovered and raids made as being typical rather than exceptional. Bootlegging is always news for editors and soberness is common and does not get reported on the front page.

Realizing finally that his discoveries amazed his American hearers, he has published* for Americans as well as for his own countrymen the results of his investigations. Omitting the odd hundreds from his statistics, some of his figures are here given. Arrests for drunkenness in New York in 1915 were 22,000 and in 1921 they were 8,000. San Francisco's arrests in two years decreased from 17,000 to 5,000; those of Los Angeles from 17,000 to 6,000; Detroit 17,000 to 7,000. Judge Gemmill of the Chicago Municipal Court says that "in most of the largest cities of the United States the decrease is from 100 to 400 per cent; 20 per cent of the jails in the United States have been without prisoners since Prohibition went into effect and in 80 per cent the prisoners have been reduced from 15 to 80 per cent."

The common notion that deaths from alcoholic poison, wood alcohol and alcohol are increasing is refuted by the records of the Department of Health of New York. In 1916 there were 690 such deaths, but in 1921 only 141. In the Philadelphia General Hospital the alcoholics were in 1918 2326, and in 1921 barely two. The 68 Neal Institutes in the twelve years before Prohibition treated 125,000 patients. Now they are *all* out of commission. The largest Keely Cure establishment has been turned into a soldiers' hospital. There are now no institutions in this country simply for inebriates.

Prohibition has lessened crime. The new jail in Birmingham, Ala., costing $100,000, is now used for other purposes. In Pittsburg, Pa., the warden of the jail which once was overcrowded says he has 315 cells empty. In the Chicago Bridewell, which in 1917 had 17,000 prisoners, there were five years later 9,000. Larceny, assaults, adultery, all decreased and the arrests for wife and child desertion actually diminished in five years from 661 to barely one.

Manufacturers declare that "Blue Monday" is a thing of the past. There is higher efficiency and there are fewer accidents. Mr. S. S. Kresge, the head of a great chain of five and ten cent stores, says: "Three billion dollars which formerly found its way across the bar now finds its way into legitimate trade." Let Great Britain with her army of unemployed and her annual two-billion-dollar-liquor-bill take note. Mr. Leslie Huffman, one of the leading realty men of

*"Hold Fast, America," pamphlet, 10 cents, published at Westerly, Ohio, by Gifford Gordon.

Denver, declared that if Prohibition were put to vote 90 per cent of the business men who voted against it would now vote for it. Mr. James Duncan, the Labor leader, declares that Mr. Gompers' opposition to the Volstead act does not represent the 3,000,000 members of the American Federation of Labor. The testimony of the Anti-Tuberculosis Society and that of the head of the Battle Creek Sanitarium and that of a long list of Associated Charities and Welfare Societies brings the conclusion that "the enactment of the Prohibition amendment was the greatest piece of humanitarian legislation ever put through by any government."

Now as to the usual objections. The drug addicts have not become such because they can not get liquor. The New York City Health Department asked 1,403 drug patients how they acquired the habit and only twelve said they were driven to it by the desire for alcohol. The pleader for light wines and beer is answered by the testimony from Georgia, which after voting for Prohibition in 1905, legalized "near beer" and found all kinds of liquors were sold under the guise of "near beer." Things went from bad to worse until, in 1915, a law prohibiting the use of alcohol in any form was passed. Michigan voted dry by a margin of 68,000 in 1916, but the liquor forces submitted an amendment to the constitution allowing the manufacture and sale of vinous and malt liquors and this was snowed under by 207,000 votes. The reintroduction of light wines and beers would nullify the Eighteenth Amendment, as the *New Republic* admits. It proposes to leave the enforcement entirely to the states, as it believes the "present law a source of corruption and weakness which amount to a national scandal inasmuch as officials have winked at wrong doing and men in high office are implicated. It hopelessly assumes that just as enfranchisement of the negro was in many instances nullified by the attitude of the South and the Federal government dared not attempt enforcement, so, in this case, it is too much to expect that the law can be enforced.

Let the people know the facts. Let them realize that spite of laxity in enforcement, billions of dollars have been saved, thousands of lives prolonged, countless families given comforts, and childhood been redeemed, and manhood developed and the dangerous pessimism which prevails in many quarters will vanish. Let foreign nations but know how they can save themselves from threatened bankruptcy and again compete with us and they will be compelled from economic pressure to free themselves from the dreadful handicap of drink. When other nations prohibit, then and then only can we prevent smuggling in liquor and, instead of the imperfect results which we have attained to date, we may approach to a hundred per cent of enforcement of law. We are a lawless people, yet, with perhaps no more than three-quarters of enforcement having attained such marvelous and encouraging results, let us not play the coward and relinquish anything gained. The eyes of all nations are upon us. If we fail, the world may be set back a half century. If we hold fast, the world is bound to follow suit and stop what next to war is the greatest drain on its resources.

"Hold Fast, America."

HOW I HEARD HOSEA BALLOU PREACH

Henry Nehemiah Dodge

HENRY NEHEMIAH DODGE
At the age of twelve

IT was near the Christmas holidays, in the year 1852, in New York, my native city, and I was eight years old. One day, presumably Sunday, my father said to me: "Come, Henry, to hear an old man preach, and I want you never to forget him."

That was seventy years ago, and, as I write, the tall, dignified form of Hosea Ballou, preaching in the lecture room of the New York University Medical College in Fourteenth St., still remains vivid in my memory, and I am proud to say I have *not* forgotten.

I am bound to say, however, that my chief interest on that occasion was in keeping count how many times the preacher said "My friendly hearers."

HOSEA BALLOU
In 1852

This was his last visit to New York. The very next year this venerable apostle of Supreme Love, this herald of the Good News of God, finished his earthly career at the age of eighty-one, having fought a good fight and kept the faith for three score and two years. He died full of honors, revered and loved by the children of the Larger Faith and respected, if not feared, by the enemies of his evangel.

This sacred memory of my boyhood links me to a Leader of men whom the advancing thought of Christendom may well follow.

* * *

WHAT ABOUT THE FUTURE LIFE?

To the Editor of the Universalist Leader:

I am a Universalist and have been a reader of the *Leader* for many years. During that time I have often been asked questions regarding our faith, which I could not answer satisfactorily, and I am asking you to please help me out.

Firstly. What is the future condition of the murderer, the thief, and unrepentant sinner, in the life to come? Is there a purgatory, or place of reformation, where they are purged of their sins before entering into everlasting happiness?

Secondly. What about our dearly beloved relatives and friends who led virtuous lives on this earth, and died in full belief of future happiness? Do they know what is transpiring on earth, and if so how does it affect them?

If you will kindly publish this communication

with very plain direct answers, you will do a lot of good for our cause, and also very much oblige.

J. B. B.

Nobody can answer these questions dogmatically. Nobody knows. Nobody sees except through a glass darkly. Upon the basis of my own faith, I answer as follows:

1. Five minutes after death, as some one has put it, we will be morally much as we were five minutes before death. We go on over there from where we leave off here. In the Father's house are many mansions, or rooms I prefer to translate it. The murderer and thief will go where they can be dealt with in the best way. I have no objection to calling that room "purgatory," or to calling it "hell," or to calling it the first grade of the school of heaven. There is a place or state in which they are purged before entering into everlasting happiness.

2. I like to think that they do know what is happening here, and that up to the limit of their ability they are helping. When we do well, they give us a cheer. When we fail, they pray for us. They are not in perfect happiness with things as they are now on earth, or they would not be fit to inherit perfect happiness. If they are good people, they can't be happy until we all do right and therefore become happy ourselves.

"There can be no heaven for any man until there is a heaven for every man."

One advantage of being in a Liberal Church is that we do not have to use any one form of words in expressing our faith in immortality or to go into detailed description of the state of the departed. We postulate God, as the old Scotchman said, and immortality follows. We believe in the immortality of the soul. We believe that our dear ones are with God. We accept punishment as a part of His loving scheme here and hereafter. We are sure that at last all will turn back to the Father's house.

The Editor.

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of the Rich Book-Lover

BELIEVING as I do in a wise and overruling providence, I have often meditated upon the fact that the men who love good books are so often the men who have no money wherewith to buy them.

Now, there was a Book Auction, and many of the books were Rare; and they fetched High Prices.

And there sat nigh unto me a man in Plain Apparel. And on all the finer and most expensive books did he bid, but he bought none of them.

And I grieved for him, because that he bid again and again. And when the Sale adjourned for Noon, he had bought not one Book.

And I spake unto him, saying, I am sorry for thee.

And he said, Grieve not for me; I am having the time of my life, and I have had good fortune.

And I said, Tell me what thou meanest.

And he said, I am a Book-lover. That is, I have the Taste, but I have not the Purse. Therefore, when an Auction like this occurreth, I look up all the Auction Prices of the Rare Books, and I bid on every one of them. And I run the prices up to nearly what they will bring, and then do I stand out from under. For if the Hammer should fall, and I should buy any of the books that I want, it would Ruin me.

And I asked, Dost thou get an Whole Lot of Fun out of this?

And he answered, Yea, verily. And I help the sales. For there be many men who know not the value of a book till they see me bidding, and they start in where I stop; for I have knowledge of books and no money, and they have money, but no knowledge of books.

Also he said, This system doth give me the right to hold in mine hand these treasures, feel for a time that they are mine own.

And I said, Hast thou nothing else to do?

And he said, Yea, verily, and it is an hard, grinding job, and thereby I earn my Bread. But when these events occur, I arrange for a day off, for every man must have some sport, and this is the way I get mine.

And he said, Wilt thou visit my Library?

And I went with him.

And he said, I picked up this book on the Five Cent Counter, and behold the like hath sold at Auction for Fifty Shekels, and this I got for a Farthing, and it is worth an Hundred Shekels.

And I said, Thou hast quite a Library.

And he said, It is a great Game. But here is the finest part of my Library.

And he took down a great bunch of Catalogues.

And he said, Herein I have marked the Books on which I have bid. Yes, and when I add up all the prices that I have bid, it maketh an Hundred Thousand Shekels. Is not this to be Rich?

And I said, I have never known a booklover who was so rich.

For he owned the joy of all that he had desired and lost.

And if that is not being rich, what is?

* * *

THE ANNUAL UNIVERSALIST CONFERENCE IN JAPAN

Clifford R. Stetson

The annual Conference of Universalist workers in Japan was held Oct. 6, 7 and 8 at Tokyo. The weather man did his worst, and the official attendance numbered thirteen, but it was a joyous occasion, withal.

The Friday meetings were held at the church. For a curtain-raiser the Fellowship Committee examined Mr. Terasawa, and recommended him most heartily for ordination. Details of arrangements for the ordination were left to him and Miss Kirk.

After lunch the Conference proper was opened by a devotional service led by Miss Kirk. Dr. Ayres in his address spoke of the need of perspective, and defined the task of our mission as being to inculcate the spirit of Jesus, and to teach Christian unity. And the task requires courage, patience and enthusiasm.

The workers told of their respective fields, and each had a word of encouragement. Miss Hathaway said that last year their need and prayer had been for three things: the right kind of girls to enter the Home, new buildings for the kindergarten, and another missionary. This fall several girls of the right sort have had to be refused, the building has been promised for the near future, and there are two new missionaries in the home. Mr. Nagano, speaking for Nagoya, said there was little progress in the church, but the social work which he has been doing is growing, and he has many plans for its extension. For Shizuoka Mr. Ito, Mr. Terasawa and Miss Kirk all spoke a hopeful message.

In the few weeks that Mr. Terasawa has been there he has gotten the trustees to meeting regularly, has committees to carry on the church work, has a regular "at home" day for the church people each week, as well as one for the night school students, and, best of all, has made the people feel real responsibility for the church. They have offered to raise part of the cost of the new bridge across the moat, and also something toward expenses of Mr. Terasawa's ordination. In night school he is teaching three classes, and Miss Kirk one. Mr. Kawabata reported an average attendance in the Tokyo church of sixty at morning services, and better showing this year than last year so far. The Sunday school is in poor condition, but the financial situation is good. Dr. Ayres spoke of the two week-night classes at the church, with lecture hour afterwards, and the Sunday morning Bible Class, which Mrs. Ayres has turned over to the best-looking man among the new missionaries. Dr. and Mrs. Ayres are planning a new class to meet at their house on Wednesday evenings.

Mrs. Rowe, Miss Kent and the Stetsons then had the opportunity of telling the others what they thought of them as far as they had gone. The session adjourned at 5 p. m.

The members of the Mission Council took supper with Miss Hathaway at the Blackmer Home, and, having done full justice to the meal, held a meeting at which several important matters were discussed. Mr. Terasawa was accepted as a candidate for ordination, a committee appointed to investigate the prospects for bringing the Shizuoka night school into closer touch with the church and mission, and the matter of bonuses for the ministers discussed, and decided provisionally. When the Council meeting was adjourned the delegation from Higashinakano, including Hazel Kirk, had to go home in a pouring rain.

But the others had to take their turn next day, for it still rained, and the Saturday meetings were at Dr. Ayres'. Mrs. Ayres led devotions, and Mr. Stetson delivered the messages of good-will and loyalty that had been sent to the workers from the Board, the Y. P. C. U., the missionary associations, and the people back home. Mr. Nagano told of his recent trip to Osaka and Kobe, where he visited many people who were doing social work similar to his own. And in conclusion he told of his plans for enlarging the work in Nagoya. Mr. Terasawa spoke of Sunday school work and some of the requirements for workers in this field. It was sound doctrine, and would have delighted the heart of Dr. Huntley. No doubt both these papers and the ones given in the afternoon will be printed in the *Leader* later.

Miss Hathaway opened the afternoon session with a brief devotional service, and Miss Kent told us "What a Kindergarten Ought to Accomplish." There was some discussion, and then Matsu Koyama outlined her plans and hopes for her social work this year. The great need for the new building was brought out in what she had to say, but in the meantime she is getting a start made. Then followed what in some ways was the best address of the whole Conference. Mr. Ito told of the reasons why he accepted the task of beginning the work of the Perin-Cate House, and his ideals for it. And incidentally he paid his tribute to the memory of the men for whom the work is named in no uncertain terms. It was a fitting close to our meetings, and we parted with the assurance that the work would be carried on in the spirit of those whose names it bears.

Special services were held at the church on Sunday in connection with the Conference, and gave us the opportunity to include the people of the Tokyo church in our fellowship and inspiration. Mr. Terasawa had the sermon, and there were a fair number there to hear him, in spite of the rain. After the service we had "obento" or lunch together in the social room, and after the eating there were informal speeches by several of those present.

At the evening service, Mr. Ito and Mr. Nagano spoke, and Dr. Ayres gave the closing words of the Conference. The meeting was well attended, and the messages well received.

All together the Conference left a good taste in the mouth. It was fine for the workers to meet together, and the impression left upon a newcomer among them is that they are the right kind of people, and loyal every one. They have different abilities and different viewpoints, but they are seeking to use their abilities for the advancement of the Mission, and to make their viewpoints include the other fellow's. The Mission is facing some very serious problems, and it may make mistakes here and there, but it is rendering its measure of service, and promises much for the future.

* * *

CONNECTICUT MID-YEAR CONFERENCE

The memorial service to the late Dr. John Coleman Adams was the feature of the Mid-Year Conference of the Connecticut Universalist Convention and the Woman's Missionary Society at Hartford, Nov. 8.

Dr. Frederic W. Perkins of Lynn, former pastor of the church at Hartford, delivered the address, which several described as "epoch-making." It ought to be printed in full. Dr. John van Schaick, Jr., the Rev. Henry B. Taylor, Dr. Theodore Fischer and Dr. Edson Reifsnider assisted at the service.

At the afternoon session the Rev. Maude Lyon Cary of Little Falls, N. Y., delivered an address which she is delivering throughout New England upon "Why We Should Study about India." Mrs. Cary exhibited considerable dramatic ability in telling interesting stories of the life led by the women of India.

Miss Elizabeth Marshall of the Yale Graduate School followed with a clear, convincing and practical exposition of "How to Teach Geography in the Church School," showing both the fascinating interest and fundamental importance of this subject.

Dr. John van Schaick, Jr., of the *Universalist Leader*, spoke on "Our Joint Job in Journalism," receiving a cordial welcome to Connecticut.

The Rev. Gustave H. Leining, the new pastor at Danbury, was introduced to his fellows workers and outlined plans for the centennial of the church at Danbury.

Charles G. Lincoln of Hartford presided with distinction, and the Hartford parish served a dinner at 6 p. m., which was both a social and culinary success.

* * *

IN MEMORY OF JAMES HARRY HOLDEN

On Sunday morning, Nov. 5, at Amherst, Mass., there occurred a very interesting and significant event—the dedication of a bronze tablet in honor of the Rev. James Harry Holden, D. D.

On graduating from the Theological School at Tufts Mr. Holden settled at Amherst under what was then a missionary movement. He was very successful. He called together a considerable congregation and built a beautiful church in the best part of the town. His breadth of sympathy and public mindedness led to his appointment in many of the activities of the city, and among others he was on the board of education and very active in all educational matters. The society was not a large one, and after he left it had many changes of pastors, and finally the American Unitarian Association came to its assistance, because there were many Unitarians in the original society. So the church became known as the Unity Church of Amherst. Though it is now more than a quarter of a century since Mr. Holden left Amherst, the society has never forgotten that he built the church and was its first inspiration.

To record his work for future generations the bronze tablet was placed on the walls of the church at the left of the pulpit. This tells how Mr. Holden built the church and that he was honored. Because he was a lover of mankind the public dedication of this tablet was held Sunday morning.

The services were directed by the pastor, the Rev. Henry G. Ives. Scripture was read by Prof. Charles H. Patterson, who was a schoolmate of Mr. Holden, and is now head of the English department in Massachusetts Agricultural School. The formal presentation of the tablet was made by Mrs. Nellie Comins Whittaker, who was one of the organizers of the society. The address of acceptance was by Dr. W. P. Brooks, chairman of the board of trustees. Both addresses were full of fine tributes to the personality and work of Mr. Holden in the church and the

city, and expressive of the great love in which he was held. The sermon was by Dean Lee S. McCollester of Crane Theological School, a college-mate of Mr. Holden's, and was an appreciation of Dr. Holden's character and work, and also a vision of the inviting opportunities now before the Liberal Church for the enrichment of men's faith.

A large company of old friends and new was present, and a very significant feature was the presence there of Mrs. Holden, who was heartily welcomed by the old friends, and who was able to hear the expression of appreciation.

The outlook of the society is extremely good, and under the leadership of Mr. Ives it is standing for constructive spiritual, liberal Christianity.

* * *

WISCONSIN UNIVERSALIST CONVENTION

Arthur W. McDavitt

The seventy-fourth session of the Wisconsin State Convention was held in the beautiful city of Wausau, Oct. 12 and 13. Delegates from nearly every parish were present when the Convention opened and were delighted with the splendid reports that were given of the work being done by the various churches.

The report of the Rev. Nellie Mann Opdale of the fine work she has done in reviving the LaCrosse church was one of the bright spots of the Convention. For several years this fine church has been dormant, but under the magic touch of Mrs. Opdale remarkable results have been obtained.

During the afternoon the Rev. Stanley Manning gave an address on the work of the Y. P. C. U. As a result of Mr. Manning's visit a new Union has been organized at Wausau.

On Thursday evening Dr. L. W. Brigham of Chicago delivered a forceful address. No report of this sermon would do it justice. We hope to have it published in full at a later date. The Rev. Arthur W. McDavitt also spoke on "The Gospel of Liberalism."

On Friday morning, the Rev. Mr. Von Stille, pastor of the Menominee Unitarian Church, conducted devotionals and gave a very forceful address on "Devotion to Service." Following this address the business of the Convention was resumed.

Plans were discussed and policies adopted. The Convention voted to join the Illinois Convention in a big advertising campaign and to try to work out a plan for closer co-operation with the Unitarians.

Officers elected were: President, A. H. Price, Markesan; vice-president, Carl Mathie, Wausau; treasurer, G. N. Fratt, Racine; secretary, Rev. Arthur W. McDavitt. The trustees are A. H. Reid, Wausau; R. G. Harvey, Racine; and F. A. Shriner, Monroe. Fellowship Committee, Rev. N. E. McLaughlin, P. I. Hale, Stoughton, and Rev. W. J. Taylor, Wausau.

The occasional sermon was given by Rev. M. L. Aldridge of Markesan. Mr. Aldridge is one of our fine young preachers. He was a lieutenant in the army and was in the hardest of the fighting in France. He was gassed and his health was thereby impaired. He was out of the ministry for some time, but has taken up the work at Markesan which he left off to enter the service. He gave a fine sermon, and greatly impressed all who heard him. His return to the ministry has greatly strengthened our cause.

At noon Friday a luncheon was served to the delegates and a large number of the Wausau people. Following the luncheon a feast of wit and inspiration was enjoyed. Mr. A. L. Kreutzer presided. The speakers were Mr. Carl Mathie, the Rev. Mr. Von Stille and the Rev. Nellie Mann Opdale.

The Convention was brought to a close Friday night. Dr. Lowe was present and gave a strong address on "Universalizing Universalism."

Special mention should be made of the fine hospitality shown by the Wausau people, and a word of compliment for the choir is in place. The Gunn Fund offering should also be mentioned, since it was the largest in the history of our state work, reaching nearly $100. Taken as a whole the Convention was the best held in years.

"WITH WHAT MEASURE YE METE"

Japan Mission Quotas and Receipts Oct. 1, 1921, to Sept. 30, 1922

	Quota Asked	Received
Canada	$ 100.00	$ 32.75
Alabama	250.00	80.00
California	500.00	80.75
Colorado	25.00	9.25
Connecticut	1,100.00	*646.00
District of Columbia	50.00	45.03
Florida	100.00	43.63
Georgia	100.00	10.00
Illinois	1,000.00	756.78
Indiana	400.00	92.86
Iowa	200.00	200.00
Kentucky	50.00	10.00
Maine	1,500.00	469.73
Massachusetts	5,000.00	3,499.60
Michigan	300.00	100.26
Minnesota	500.00	50.62
New Hampshire	500.00	229.97
New Jersey	200.00	185.59
New York	3,000.00	789.57
Nebraska		10.00
North Carolina	125.00	129.00
Ohio	1,000.00	170.00
Pennsylvania	1.000.00	371.00
Rhode Island	1,200.00	876.80
Vermont	600.00	153.75
Wisconsin	400.00	114.21
Washington	25.00	
Totals	$19,225.00	$9,169.29

Summary

Received from churches	$ 9,169.29
Received from Y. P. C. U.	750.00
Received from income of funds	1,396.38
	$11,315.67
Total expenses	$14,442.26
Deficit	$ 3,126.59

*Balance of quota received from Connecticut too late to be credited in report for fiscal year.

* * *

A COMMUNICATION

To the Editor of the Universalist Leader:

For seven years I enjoyed the friendship of the Rev. Thomas Roscoe of Norwell, who departed this life recently. Our acquaintance began immediately upon my assuming the pastorate of the church here. He worshiped with us, preached, or otherwise assisted in the services on a number of occasions, and was delighted with the cordial and brotherly spirit manifested, which he often said reminded him of that of a small church in England, to which he and Mrs. Roscoe were much attached. After his attack of sickness, which was of long duration, I made occasional calls upon the family, and had long conversations with Mr. Roscoe. He kept up his reading and was always ready to enter with zest into the discussion of topics to which he had given much serious thought. I found him a very kind and brotherly man, broad-minded and sympathetic. He was so patient, hopeful, and cheerful that it did one good to see and know him. His wish was granted to live to see the fiftieth anniversray of his wedding day, a wish which he expressed when we met for the last time at his home before returning to Medford. I shall miss my good friend and brother, but I shall often think of him and of the Christian fellowship maintained through these years. "The memory of the just is blessed."

L. M. Bosworth.

Beechwood Congregational Church, Cohasset, Mass.

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

KINSHIP

Seek thou the gold within another's heart;
So shalt thou that within thine own refine.
Child of the Highest, breath of God thou art;
So in thy brother breathes the Life divine,
Then shineth thy Light likest God
When in thy brother's soul
Thou seest a spirit kin to thine.

Maude Lyon Cary.

JOHNNY COBB'S ADVENTURE

"I DO wish I could have an adventure!" exclaimed Johnny Cobb, straightening up from his onion-weeding. Really you couldn't blame him, for onion-weeding is extremely dull work, and he had been doing it for three whole days, and this was the fourth. His part was to pull up the weeds that grew close to the little young onion stalks where the men's hoes could not reach them without injuring the onions.

The first three days, Johnny's older brother, Frank, had worked with him, but this day Frank had had to drive to the village for grain. The field was so far from the house—nearly half a mile—that the boys carried a noon lunch instead of toiling up the hilly fields to the house. Johnny had thought this pretty good fun while Frank was with him, but now it seemed to him that a picnic lunch would be very lonesome, even with peanut-butter-cracker sandwiches, and brown-bread-with-golden-cheese sandwiches, and plum cookies, and a saucer apple-pie, and delicious strawberry lemonade in a thermos bottle. Naturally he began to wish that something would happen—and happen right away!

He stood looking around, rubbing the soft loam from his fingers. It was only half-past eleven, his shining Christmas watch told him, too early for lunch. Suddenly he noticed that the clover and June grass at the lower side of the onion field was waving queerly. He kept his eyes closely on the waving line, and in a moment caught sight of a neat little head. It was Old Quitty, his own pet hen turkey.

Old Quitty is a very fine old bird, and a faithful mother, but she will "steal" her nest; that is, she will hunt around until she finds some place to lay her eggs where she feels sure she can hatch out her brood with no one the wiser until she comes strutting home with a lively little family scampering along behind her. This would do no harm if she always chose a safe place, but sometimes she has trusted her beautiful spotted eggs to a place so near the woods that skunks or weasels find them, and you know what those creatures do to eggs. Just what we do!

John y could see that Old Quitty was headed energetically straight for somewhere. Over the wall she went, into the pasture. He waited a moment, then followed softly.

If a turkey is near the house when starting for her hidden nest, she will stroll along, glancing about with elaborate carelessness to see if some one is watching. But here in the pasture Old Quit felt safe, and she hurried eagerly along, glancing neither to right nor to left. Across the wide pasture she went, until she reached a thicket of blackberry bushes that grew rank, thick-stalked and high at the pasture wall. There, with a satisfied "Quit," she lowered her head and darted out of sight.

Johnny sat down on a checkerberry knoll, and nibbled checkerberries, waiting to give her time to lay the egg that she surely intended to lay. In a little while, out she came, and started back toward the house. Then Johnny knew that she had not begun to sit on the eggs, and that they would be all right to eat, or to carry to a safer place for hatching.

It was now noon, but he was so eager to find those hidden eggs that he did not feel hungry at all, indeed had forgotten all about lunch. Soon as Old Quit had gone out of sight he hurried to the place where she had come out. Stooping, he saw a little beaten path between the bushes, in as far as the middle of the thicket. And there was the nest, with half a dozen eggs. He folded his stitched hat and tucked it into his pocket, threw himself down flat, and started to wiggle in. It was slow work The thorns, on stout old stalks, caught at his clothes, and he had a hard time getting away from them. They gave him some deep pricks and long scratches, but he was so eager to reach the nest that he did not mind much. At last he was near enough to the nest to get the eggs. He took his hat from his pocket and filled it.

Then he began to back out. But he couldn't! Somehow the thorns had him fast! He worked loose from one, only to get caught on another. He laid down the hatful of eggs, and gave his whole mind to freeing himself. But it was no use! His khaki trousers resisted them pretty well, but his thick flannel shirt and heavy stockings! How they did hold the thorns! Finally he gave it up and shouted for help. But it seemed as though his voice was smothered, could not push up through the thick curtain of overlapping leaves. Besides, there was small chance of any one being nearer than the house, a full three-quarters of a mile away. Still, he shouted till he was hoarse. Then he had another bout with the thorns. He was smarting all over from the pricks and scratches.

As he lay back, panting, he suddenly realized that he was very hungry. He thought of his lunch, under a stone by a cool spring back at the edge of the onion field, and his mouth watered. He could almost taste those sandwiches, and plum cookies, and that saucer pie, and the cool strawberry lemonade. But that did not make him feel any less hungry, far from it! Then he thought of the eggs. Hurrah! He tapped a little hole, with his penknife blade, in each end of one, and sucked it. Delicious! He treated another the same way. And another! Then he felt quite a bit better, though he still would have been glad to see that far-away lunch coming in through the bushes!

But he felt so much refreshed that he shouted awhile, and then made a resolute attempt to escape

from the jailer bushes. No use! He lay back, hot, tired, and smarting, and closed his eyes. His troubles were forgotten. He was sound asleep. Suddenly he opened his eyes to see it was dusk. Where was he? In a flash he remembered. And at the same time he saw what had wakened him. Close by the eggs was a pretty little black-and-white creature! A skunk! All country boys know that it is not wise to interfere with a skunk's plans. Johnny pretended he was still asleep while the blissfully happy little thief broke and ate the three remaining eggs, and smacked his lips!

"Glad I had my share first," thought Johnny. The skunk wiped his whiskers, and ambled awkwardly off through the bushes, and over the wall into the pasture. When he was quite gone, Johnny had another struggle with the bushes, then tried shouting again.

This time there was an answering shout! It was old Jed Mapes going home across lots from his fence-mending. "Th-that you, J-J-J-Johnny?" he quavered.

"Yes, yes!" shouted Johnny. It seemed to him that he had never heard a voice that sounded so good! He thought remorsefully of the times he had mimicked Old Jed.

"Wh-where b-be ye?" called the old man.

"In the middle of the blackberry patch!" shouted Johnny.

"C-comin'!" cheered Uncle Jed. "I got a hatchet. I'll s-soon cut through the b-bushes!"

And he did! When he reached Johnny, the boy was so stiff and cramped that he could not get up. The old man lifted him to his feet.

"Mighty g-glad I found ye!" he said heartily.

"So'm I!" answered Johnny, fervently. "My folks couldn't have heard me from the house. And I guess my mother would have been scared about to death before they'd have found me, way over here!"

Then Johnny did something that was always very hard for him to do,—he apologized. He had to swallow hard before he began, but he looked Uncle Jed straight in the eyes, when he said:

"I'm—I'm awfully sorry I ever mimicked you, the way you talk, Uncle Jed! It was mean, and silly."

"Sho now, sho!" answered Uncle Jed, soothingly. "Th-that's all right! I n-never minded! You hiper home to s-supper!"

And Johnny "hipered"—joyfully he hipered home from his "adventure," even though he had no hatful of turkey eggs to show. And next day he cajoled Old Quitty into starting a new nest in a safer place.—*Minnie Leona Upton in Christian Register.*

* * *

THE ECONOMIST

Recently Harry Brooks overstayed his last car at a lodge meeting. As he came out of the building, he took up a position in front of the house of the local doctor and gazed upward at the darkened windows. Next he pulled himself together and then pulled at the doctor's bell, nearly tearing it out by the roots.

"Doctor, doctor, come quickly!" he cried. "It's a bad case over at Shillington. Don't delay."

The doctor came bustling down-stairs and hustled his car out of the garage. In three minutes they were off, Harry sitting by the doctor.

"That's the house, that one," said the passenger at last, at the end of a spanking drive of at least five miles. "But what's your fee, doctor?"

"Oh, five dollars, for an ordinary night visit," was the reply.

"Then here you are. There wasn't any one in the place who would bring me for less than seven-fifty."—*Store Booster.*

* * *

A CHILD'S EVENSONG

The sun is weary, for he ran
So far and fast to-day;
The birds are weary, for who sang
So many songs as they?
The bees and butterflies at last
Are tired out, for just think too
How many gardens through the day
Their little wings have fluttered through.
And so, as all tired people do,
They've gone to lay their sleepy heads
Deep, deep in warm and happy beds.
The sun has shut his golden eye
And gone to sleep beneath the sky,
The birds and butterflies and bees
Have all crept into flowers and trees,
And all lie quiet, still as mice,
Till morning comes.

Richard Le Gallienne.

* * *

GOOD NEWS

The daily newspapers would be greatly improved if the big headlines, which so frequently scream over crime and scandal, would proclaim so that "he that runs may read" good news instead of bad news. The prominence given to bad news gives a false impression; we get the impression that there is more bad than good news; that there isn't much good news to tell. There is a great deal of good news which never gets into print, while bad news is exaggerated away beyond the facts.

A reporter with a nose for thrills and "human interest" deserves credit for featuring the following incident, if it is true, and we have the word of a big newspaper of high standing for it:

New York, July 1—Threading the traffic during Fifth Avenue's most crowded hour, a woman lost her head and stepped in the path of swiftly-moving automobiles. Crowds looked on in horror or turned away from what appeared to be an inevitable fatality; but one man dashed through the vehicles, seized the woman by the arm and dragged her back to safety.

Dazed, she failed to thank her rescuer.

A traffic policeman was more alert. He stopped the man after he had taken a dozen steps, and asked his name.

The stranger, who was a negro, turned.

"Are you going to arrest me?" he asked.

"No," said the officer. "That was a brave act, and I want to report it."

"Just say a black man did it," he said, and turned away.

He was Dr. Robert R. Moton, successor of Booker T. Washington as head of the Tuskegee Institute, and one of the foremost figures of his race in America.

Let us have more good news, and more of it in the big headlines. Let us have very much less bad news. If you think so, just pass the word along to the editor of your daily newspaper.—*Congregationalist.*

* * *

A QUARTER FOR A "S-CENT"

A well-dressed woman stopped in front of the perfume counter.

"I would like some good perfume," she told the clerk.

Pointing to a bottle filled with perfume costing $8 an ounce, she asked to sample it.

Because the woman looked as if she might make a purchase, the clerk permitted the woman to take a whiff of it.

"Now, that's pretty good," the customer replied, "I think I'll take a quarter's worth."

"Why, madam," the astonished clerk managed to answer, "you've already had a quarter's worth."—*The White Star.*

Some Worth-while Books

Any Book Published For Sale by the Universalist Publishing House

Wise Men from the East and from the West. By Abraham Mitrie Rihbany. $2.50.

In spite of Kipling, the East and the West have met in the person of Dr. Rihbany, a Syrian by birth, a well-known American clergyman, and a delegate of Syria to the Peace Conference.

This wise man from the East and from the West explains the passive Oriental mind to the aggressive Occidental, analyzes the religious and social differences, gives reasons for the present revolt, and suggests remedies.

" 'A man's life consisteth not in the things which he possesseth. . . Except the Lord build the house, they labor in vain that build it.'

"When the wise men from the East and the wise men from the West join hands together and make such precepts the life center of the social order, then we shall have true civilization in both the East and the West. Otherwise we are not growing better; we are only going faster."

The Evil Shepherd. By E. Phillips Oppenheim. $2.00.

This is an ingeniously contrived surprise package, and the surprise is Sir Timothy Brast, an apostle of kindness to animals but relentless toward his enemies and suspected of harboring strange doings in his vast estate on the Thames, The Walled House.

Francis Ledsam has just won his case for Oliver Hildritch when he learns from his client's wife, Margaret, Sir Timothy's daughter, that the man is guilty. Soon after this Hildritch dies suddenly—verdict, suicide.

Margaret is the first woman in whom Francis has taken an interest. This naturally brings him in touch with Sir Timothy, and when he is bidden to one of those affairs which are a mystery even to Margaret herself, we look over his shoulder and know all about it .

John Burroughs Talks. By Clifton Johnson. Photographs by the author. $4.00.

It is an art to be a good talker and also to be a good listener. Mr. Johnson has proved himself the latter, for during twenty-five years he has rambled with "Oom John" through the gardens of his fancy and experience, gathering into a fragrant and fadeless bouquet the flowers it pleased that kindly sage to pick.

Some of the flowers are called The Old Farm; Boyhood in the Catskills; Ideals in Education; Farming Beside the Hudson; Rustic Housekeeping; Walt Whitman; Slabsides in the Woods; Comments on Religion; The Charm of Nature; Travels at Home and Abroad; and Making a Living; and all reflect the personality of "a rare soul, courageous, independent, a teacher, a prophet, sincere, eloquent, and inspiring in what he wrote, and with great personal charm for all who in any way sympathized with his tastes and ideals."

Fair Harbor. By Joseph C. Lincoln. $2.00.

Fair Harbor is the old Seymour place in Bayport, which Miss Lobelia, before her marriage to Egbert Phillips, "the slickest of the slick," converted to a home for mariners' women—"his sisters and his cousins and his aunts," Pinaforically speaking. The motto over the gateway is

"Without, the stormy winds increase,
Within the harbor all is peace,"

but it is a buzzing hornets' nest of petty bickerings among the seven "guests."

Captain Sears Kendrick, temporarily laid by while his smashed legs mend, is induced by Judge Knowles to take command of this craft, nominally steered by Mrs. Cordelia Berry but really by her capable and attractive daughter Elizabeth. He makes a brilliant beginning, but the slick Egbert comes back and brews trouble. so he is doubly grateful for recovery. We leave him treading the deck of his ship, outward bound, while chanteys joyously roll up from the galley.

Carnac's Folly. By Sir Gilbert Parker. Illustrated. $2.00.

Carnac Grier's folly was allowing Luzanne Larue, who had been his model, to entrap him into a marriage, which he supposed to be only a bit of acting. And he is not free, and has loved Junia Shale from childhood.

His father, John Grier, is a great lumber king, and impatient with Carnac for preferring painting to business. By and by he dies, leaving a will which makes Luke Tarboe the head of the concern; but after Carnac has been elected to Parliament, defeating Barode Barouche, and has won Junia, it develops that there was another will in his favor, and John Grier believed in him, after all. So we leave him, crowned with happiness and honors.

Love & Freindship. By Jane Austen. $1.75.

There is joy among the Janians over a new book by the incomparable Jane, written a century ago and now printed with a facsimile of a page of the manuscript and colored end papers, representing kings and queens of England, by Cassandra Austen. Also there is an introduction by Gilbert Chesterton, who stresses the point that Jane was "the very reverse of a starched or starved spinster" and "naturally exuberant."

First comes a novel, told in letters, "Love & Freindship;" then an unfinished novel, also in letters, "Lesley Castle;" then "The History of England: from the Reign of Henry the 4th to the death of Charles the 1st: by a partial, prejudiced and ignorant historian;" then "A Collection of Letters," and lastly "Scraps," among which is the first act of a comedy.

It is all delicious, and the miniatures are priceless—we particularly fancy Elizabeth; and we wish, oh very much, that Santa Claus would tuck it in his pocket for us!

Certain People of Importance. By Kathleen Norris. $2.00.

A genealogical chart of the Crabtree family, beginning with "Reuben Crabtree 1732–1776 m. Hannah Pratt 1746–?", is placed in the front of this novel, which is the history of that family and its ramifications unto the third and fourth generation. Every detail is given, from bell sleeves and the amount of val lace necessary to trim a blue dimity to the items of Reuben's will, and it is as merciless as a photograph unsoftened by the artist's skill.

Where the Blue Begins. By Christopher Morley. $1.50.

Christopher Morley is as versatile as he is merry, and when he calls for his pipe and settles himself to compose, you can no more tell what form his fancy will take than how the smoke-wreaths will group themselves.

This time it is a story, fairy-tale, allegory—what you will—full of ripples of laughter, spicy satire, and quiet preachments. Gissing is a bachelor, with no responsibilities (until he adopts three orphans), a fund of energy going to waste, and a great longing to find out what it all means and where the blue begins.

He leaves his home in the care of a motherly neighbor, becomes first a floor-walker and then, proving a genius at store-keeping, a General Manager, afterward a lay-reader and a staff-captain, and at last goes home again, satisfied. And at first you do not realize that Gissing is a dog!

David Ives. By Arthur Stanwood Pier. Illustrated. $1.75.

The chief character of this new story of St. Timothy's is the son of a doctor, who is beginning his course at the famous prep school when his father suddenly dies, and it looks as if he must leave. But an unknown benefactor comes to the rescue, and David goes on and is graduated from Harvard and about to enter the Medical School when we say good-by to him.

A head-master says: "There is no attempt to preach, but boys can not read these stories without wishing to become more conscientious in their work, more earnest in their play, and more honest in their lives."

The W. N. M. A.

Conducted by Miss Susan M. Andrews, 176 Newbury St., Boston, Mass.

WORTH REMEMBERING

"Home Missions does not mean missions for home alone. It means missions that begin at home and continue for all the world."

Henry Van Dyke.

* *

PLOUGH WORK

"Our minister is always talking to us about sacrifice. I am getting tired of it. He expects us to give, give, give all the time. He seems to think the church is the greatest institution in the world."

"Perhaps he is right. But I agree with you that we can't always be giving to the church. There are other things that we must think of. I am afraid our minister is visionary rather than practical."

The first speaker was a wealthy business man and the second was a successful lawyer. Both men had very large incomes; they lived not only in comfort but in luxury, and denied themselves nothing that they felt it desirable to have. They were church members and gave "generously," but neither of them really knew the meaning of the word "sacrifice."

A few months after this conversation, the two men joined a party that was going round the world. Before they started, their "visionary" minister earnestly asked them to observe and to remember any unusual and interesting things that they might see in the missionary countries through which the party was to travel. The men promised—carelessly, perhaps—to do so.

In Korea, one day, they saw in a field by the side of the road a boy pulling a rude plough, while an old man held the plough handles and directed it. The lawyer was amused, and took a snapshot of the scene.

"That's a curious picture! I suppose they are very poor," he said to the missionary who was interpreter and guide to the party.

"Yes," was the quiet reply. "That is the family of Chi Noui. When the church was being built they were eager to give something to it, but they had no money, so they sold their only ox and gave the money to the church. This spring they are pulling the plough themselves."

The lawyer and the business man by his side were silent for some moments. Then the business man said, "That must have been a real sacrifice."

"They did not call it that," said the missionary. "They thought it was fortunate that they had an ox to sell."

The lawyer and the business man had not much to say. But when they reached home the lawyer took that picture to his minister and told him the story.

"I want to double my pledge to the church," he said. "And give me some plough work to do, please. I have never known what sacrifice for the church meant. A Korean Christian taught me. I am ashamed to say I have never yet given anything to my church that cost me anything."

How much does the average modern church member ever sacrifice for his religion? How many that call themselves Christians ever sold the ox and then harnessed themselves to the plough?—*Selected.*

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A PRAYER FOR LARGER GIFTS

O Lord, give us more charity, more self-denial, more likeness to Thee. Teach us to sacrifice our comforts to others and our likings for the sake of doing good. Make us kindly in thought, gentle in word, generous in deed. Teach us that it is better to give than to receive; better to forget ourselves than to put ourselves forward; better to minister than to be ministered unto, and unto Thee, the God of Love, be glory and praise forever. Amen.

From "Prayers Ancient and Modern."

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

FLORIDA FACING FORWARD

Bishop Bishop has a large diocese. Called "Southern Superintendent," he has supervision over our work in several states, with special responsibilities for the present in Alabama and Florida, a territory of a size but vaguely guessed by the ordinary Northerner. In two years he has established himself in the confidence and affection of his people and led them in aspiration and noteworthy accomplishment.

I had the privilege of co-operating with him at the Florida Convention, which really means the Northwest Florida Convention, as our churches except in the near Alabama strip are too far away to be represented. De Funiak Springs, Pensacola and Hamburg are our principal centers; but many attendants at the Convention were "isolated Universalists" of a splendid type, people who would make superb nuclei for additional parishes.

The village of DeFuniak Springs is of the attractive Southern type, the soil red and sandy, the buildings low and neat. A beautiful lake, one mile in circumference, is at the edge of the village and always suggested to Dr. Shinn a brisk walk before breakfast. Of our church Rev. A. Arnold Ross is the beloved pastor and the Cawthorns, the Millers, and the Mannings are some of the notable parishioners. Mrs. Nancy Manning has such a record for faith and patience and persistence that I would like to move that the General Convention give her the title of "Saint Nancy."

The Convention was held on Thursday, Firday and Saturday, Oct. 26, 27 and 28, with "a great day" of worship on Sunday, Oct. 29. Dr. Bishop, Mr. Ross, Mr. Richards, Mrs. Richards, Mrs. Stoner and I were the ministers, and we were kept busy, for the people of the South are still sermon-hungry. I had the honor to serve as chairman of the committee on official reports and recommendations.

I have headed this report "Facing Forward," inasmuch as Florida, like our other states, has caught the spirit of progress. These were some of the votes taken: To require regular reports from all parishes, to introduce a budget system, to introduce a quota system, to encourage Sunday schools, Young People's Christian Unions, Mission Circles, Clara Barton Guilds and chapters of the Universalist Comrades, and to seek to establish at least one additional parish during the year.

I was glad to have the favorable word about Sunday schools, for there is need in this section to have the importance of religious education emphasized.

Prominent at all sessions was Mr. L. H. Cawthorn, of De Funiak Springs, a man of nimble wit. His call for "four-cornered money" in the collection brought to his church dollars instead of dimes.

At the close of the convention there was much hand-shaking and mutual congratulation. Superintendent Bishop, Mr. Ross and every one else feel that Florida prospects are the brightest that they have been for a long time.

Miss Andrews and I left De Funiak Springs by automobile, traveling twenty-eight miles to Florala, much of the way through virgin pine forests of delightful fragrance and unspeakable beauty. This is the journey that Stanley Manning, former pastor in the two villages, used to take on foot. I *could* walk it; but I am glad that there is a bus line.

G. E. H.

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LYNN AGAIN ON THE HONOR LIST

Miss Ellen Mudge Burrill, superintendent of the Junior Department at Lynn, Mass., has not been absent from Sunday school for eighteen years. Her name will be given a prominent place on our honor roll. Is there any one in the denomination who can beat her record?

* *

INVITING THE CHURCHLESS

A leading pastor in Maine says that his fine class of young women, besides undertaking various other forms of useful work, have definitely arranged to seek churchless girls and point out to them the pathways of service and real happiness. They will succeed—because they do not hold their missionary ideal vaguely, but very clearly and definitely.

Young People's Christian Union

THE DIRECTOR'S DATES

Nov. 8. Morning and evening, Medford Hillside, Mass.

Dec. 1-3. New York Y. P. C. U. Convention, Cortland.

Dec. 8-10. Sunburst, N. C.

Dec. 17. Baltimore, Md.

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EIGHTEEN TWINS

On my visit to Rumford, Maine, I was first of all the guest of the Junior Union. The superintendent, Miss Sarah McKenzie, was Ma, and I was Pa, and along the sides of the long table were eighteen of the Juniors. Another guest was Rev. Allen Brown, and the boys and girls could not decide whether he was Grandpa or the minister who had come in to take supper with this happy family. At any rate, he was there, and the Juniors made him welcome, as they did the Director. They thought it strange that Ma and Pa should have so many children who were of about the same age and size, and finally it was suggested that they must all be twins, which I guess is the truth. At any rate, here is growing up a little group of brothers and sisters in the service of Christ and His Church, who are full of vitality and eager to do all they can. Any church is fortunate that has such a group of boys and girls under such capable leadership. There is no position in all the church, except that of superintendent of the Sunday school, which affords such a great opportunity for the leadership of young lives in things worth while as does the Superintendency of a Junior Union.

* *

NEW UNIONS

Immediately after the Juniors had gone, the young people of the church and some of their elders assembled, and the organization of a Senior Union was discussed. Fourteen young people expressed a desire to belong to the organization, and there were others in prospect, so a committee on organization was appointed.

This was the beginning of the most remarkable eight days' work in which the Director has had an opportunity to share, for, during the week following this visit to Rumford, five other Seniors came into existence in the Pine Tree State. This is a new record. Many years ago, Maine took for its motto, "Dirigo," and certainly she can say "I Lead" in the formation of new Unions this year. These new Unions in Maine bring the total of Senior Unions formed during the present fiscal year up to twenty, one for each week from July 1 to the date of writing. It is too much to expect that every one of these twenty Unions will succeed in maintaining itself; often several attempts have to be made before a permanent organization is formed. But these six in Maine give every promise of permanence.

OAKLAND

Here the church reopened last March after an inactive period of three years, Rev. Milton Bennett, who recently came into our fellowship from the Baptist Church, accepting the pastorate. He and his wife have made a large place for themselves in the regard of their people in the short time they have been here. The response of the young people to the invitation to an organization meeting was all that could be desired. In spite of a storm, over twenty were present, and the Union was formed and officers elected. This was in large part the result of the fact that sixteen of these young people were taken to the State Y. P. C. U. Rally and Banquet at Augusta the Friday evening before. They had experienced Christian Union fellowship at first hand, and those who went told their friends that the Union was worth while.

The time and trouble and money required for some of the men of the church to drive their cars, filled with young people, down to Augusta and back, was a good investment, which will return dividends in the future life and activity of the church.

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GUILFORD AND SANGERVILLE

Perhaps those who live there can think of these two towns separately, but I have never been able to do so. It is easy to speak of them together and to think of them together, and it is well-nigh impossible to visit one without visiting the other. The two days following my visit to Oakland were spent here, where Rev. Merrill C. Ward recently assumed the double pastorate. I was hopeful that we might form a small Union in one of the churches, but when I arrived at Sangerville and saw the group of young people who had gathered, and the next evening when I visited Guilford and found a still larger group, I was astonished. Unions of good size were organized in each of these churches.

ICE CREAM CENTER

When I received an invitation to visit Turner Center, I had to inquire the way, for all I knew about it was that ice cream was invented there, and I was not at all sure that this knowledge was correct. It is an interesting experience to visit Turner Center, because you can avail yourself of so many different kinds of transportation; in fact you have to unless you are a millionaire and can afford a Ford.

On account of Grange activities which involved some of our young people, it seemed best to hold the meeting in the afternoon, after school was dismissed, and this resulted in the organization of another Union. It is an unthinkable proposition that Rev. George W. Sias and his family shall be long in a place without having a Union there.

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OXFORD COUNTY

This district is full of Universalists, and South Paris seemed to me to be full of Universalist young people. There were fifty gathered in the church when I arrived, some of them coming over from Norway, which is next door, and where there has been an excellent Union for two or three years. I visited South Paris at the time the Norway Union was formed and learned that there were no young people of Senior Union age there.

But a few months make a big difference with young folks, and what is true a little before Thanksgiving may not be true a little after Christmas, and so it was at South Paris. The boys and girls had become young men and young women, ready and eager for Y. P. C. U. work, and twenty-one of them enrolled at this organization meeting. There will be more later.

So here endeth this little account of the busiest week the Director has spent in helping to organize new Unions. The story of other visits made on this same trip will have to be reserved until next week.

Stanley Manning.

Boston, November 16.

For the Quiet Hour

How good a thing it is to be able quietly to wait! The thoughts of God come up from eternity and to eternity they stretch! It may be that not until I enter the world of light shall I know all that God is doing to me and for me now. Then He will tell me why the way was so long and hard; why I had to part with much I loved with all my love; why other men were rich and I was poor; why some seed never came to blade or ear or full corn in the ear. His thoughts are very deep, but His love is most tender. In thought I can not follow Him, but His love shines and sings and comforts on every hand.

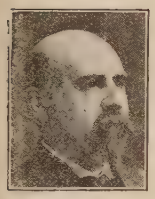
Joseph Parker.

This is Christ's ideal: a radiating Gospel; a kingdom of overflowing, conquering love; a Church that is elected to be a means of blessing to the human race. This ideal is the very nerve of Christian missions at home and abroad; the effort to preach the Gospel to every creature, not merely because the world needs to receive it, but because the Church will be rejected and lost unless she gives it. It is not so much a question for us whether any of our fellow men can be saved without Christianity the question is whether we can be saved if we are willing to keep our Christianity to ourselves.

Henry Van Dyke.

Among Our Churches

New York City Letter



Divine Paternity.—The Mission is a hive of industry; it is the East Side factory of our faith. Classes for nearly everything, the latest a class in roller skating, and a story telling class. Another new feature is a Children's Band and Orchestra, composed of members of the Sunday school. Thanksgiving is observed by giving baskets to the unfortunate. A visit to the Mission proves the value of faith, and creates hope and cheer. Mr. Louis Annin Ames, whose dynamic word at the last General Convention started the raising of funds for the new Memorial Church at Washington, has performed the further duty, as chairman of a committee, of purchasing the site in the Capital City. * * **Washington Heights.**—There have been serious and exasperating delays in the completion of the church edifice, due to the builder's lack. While the building is in use, the finishing touches are not in evidence. The church will be dedicated, probably, in December. * * **Chapin Home**—Metropolitan Y. P. C. U. Party, on Dec. 9. * * **New Metropolitan Alliance** met at the Church of Our Father, Friday, Nov. 10. An address upon "Education, Building for the Future," was given by the Hon. Herbert L. Bridgman, a Regent of the State of New York. It was voted to hold each year one big meeting, and to raise money at that time for missionary work. This plan was mothered by two ministers' wives, Mrs. Rose and Mrs. Hall. The suggestion of a minister present that we focus upon Jamaica, Long Island, as a missionary field, was received with favor. The next meeting of the Alliance will be held at Newark, Friday, Dec. 8. * * **All Souls.**—The new minister, Dr. Arthur W. Grose, will be in residence at 2744 Bedford Avenue, not later than Dec. 1. To make the church staff wholly new in one respect, the parish assistant, Miss Ethel M. Freeman, has resigned her name. She is now Mrs. Niels S. Nickelsen, and will continue to serve all Souls Church. The happy transition of names occurred at the parsonage of the Church of Our Father, Nov. 13, 1922. * * **Sunday School Institute.**—The semi-annual meeting was held Nov. 17 at the Church of the Divine Paternity. Supper was served to a goodly company, and there was a round table discussion of Sunday school problems, under the leadership of the president, Mrs. Nickelsen. At 8 o'clock, Mr. Chas. E. Ditmas of the Brooklyn Sunday School Union gave a forceful and inspiring address. * * **Good Tidings.**—Pastor Gibbs and his people are happy, and the smile is one of victory. The recent fair resulted in $800. * * **Our Father.**—The eightieth anniversary of the founding of the society will be observed the week of Dec. 10. This celebration will also mark forty years occupancy of the Grand Avenue edifice and twenty years of service of the present pastorate. Dr. G. D. Walker preaches Dec. 10. On Wednesday, Dec. 13, there will be "An Evening with Universalists," with words of greeting from the Metropolitan clergy and Dr. van Schaick. On Friday evening, Nov. 15, "An Evening with Our Neighbors," with Dr. Cadman and other friendly brethren as speakers. * * **"Go-Grow-Glow"** was the motto of the November meeting of the Brooklyn Sunday School Union. * * **Plymouth Church** welcomed all the ministers of Brooklyn at the Lyman Abbott Memorial Service, Nov. 6. Four eminent clergymen bore testimony to the greatness of Dr. Abbott. Dr. Henry Sloane Coffin declared that "he popularized the new theology . . . What he was so exactly tallied with what he taught that he became the living symbol of his message." Dr. Downey amplified the words of Henry Van Dyke:

"Four things a man must learn to do
If he would make his record true:
To think without confusion clearly;
To love his fellow-men sincerely;
To act from honest motives purely;
To trust in God and heaven securely."

Dr. Woelfkin paid a wonderful tribute to Lyman Abbott as a prophet. His striking words picturing the professional and static conservatives are worth remembering: "Their spirit has never differed from the spirit of the older Scribes. They were learned men—scholastic in antiquities—but who mistook a baptized archeology for religion. Their successors in the present day still emphasize the reflections of a sacred past, the mirage of a day gone by, the echoes of dead men. Literalists are they who mummify the spirit in the winding sheet of the letter. They build tombs to the dead prophets and gather stones to kill the living ones." Dr. Hillis spoke in his usual vein of optimism and courage. It was a great day! * * **Dr. Hillis** invites the Universalist ministers to meet at any time or regularly at Plymouth Institute. With the coming of the new ministers to the Metropolis, we must reorganize the Ministers' Club.

Thomas Edward Potterton.

Iowa Letter

We are fortunate in Iowa just now, having a pastor in every church capable of supporting one. * * **Osage.**—Rev. Edward A. Lewis, who closed his pastorate at Kent, O., has moved to Osage and begins work on the eve of the departure of Rev. A. W. Altenbern for Junction City, Kansas, where he has been called. * * **Waterloo.**—Rev. Otto Raspe has arranged for evangelistic services here under the leadership of Rev. L. R. Robinson, D. D., Mid West Superintendent. * * **Webster City.**—Rev. Geo. Wood, our new pastor here, coming from the Congregational fellowship, has found his way to the hearts of our people and his work is bound to grow. We shall like him and he us. He is making progress in our work in Webster City. * * **Boone** also has a new pastor from the Unitarian fellowship, Rev. Gustave Zastrow. He enjoys working with boys. The Sunday school has about doubled in size since he arrived and there is good interest manifested. A social function recently brought out the largest attendance for years. * * **Mitchellville.**—A new furnace has been installed and paid for. Laymen's Sunday the men did everything, and the pastor was in the men's choir and in the pew. There were ten men on the platform, in pulpit and choir. Charles Snyder of Sioux City, Unitarian, gave the evening address. Rally Day was Home Coming day and gave us a fresh start for another year's work. Mrs. Colegrove went to Owatonna, Minn., to officiate at the funeral of Mr. Larson, the father-in-law of Rev. J. W. Wesley Carter. Mrs. Carter is there with her mother. Mrs. Colegrove preached for the parish, also, while there. The Owatonna Universalists are loyal to our cause. * * **Belle Plaine.**—While having a preacher in every church in the state we have one extra, Rev. Robert Tipton of the Congregational fellowship, who accepts a call to the Universalist church in North Olmstead, Ohio. We rejoice in the progress made in other states in the churches of our great faith so dear to us all. We shall miss Rev. A. W. Altenbern of Osage, who served faithfully and well there. But we rejoice that he is called to a larger field of service and that he helped secure a successor to take up immediately the good work he left.

O. G. Colegrove.

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CHURCH MEMBERS REPORTED IN 1922

Previously reported 1,829

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CHRISTENINGS

Previously reported, 845. New Haven, Conn., 1. Total, 846.

Church News and Interests

Correspondents preparing copy for the *Leader* are requested to write on one side of the paper used and in a bold, plain hand. Those using typewriters are requested to "full space" or double space. Everything intended for publication in the paper should be addressed to the editor of the *Leader*.

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PERSONAL

The Rev. Harry M. Wright, who has been pastor of the church at Hornell, N. Y., for two years, began his work as pastor of the church at Kent, Ohio, Sunday, Nov. 19.

The Rev. Hannah Jewett Powell has returned to her "valley" in the mountains of North Carolina, after a six weeks' tour talking in parishes and conventions of the denomination. Her address is Sunburst, N. C.

The Rev. Edson Reifsnider, D. D., of Stamford, Conn., on Nov. 19 presented his resignation as minister of the parish, to take effect in the near future.

The Rev. R. Perry Bush, D.D., of Chelsea, Mass., retiring from the active pastorate after many years in the ministry and after half a life time at Chelsea, has accepted a position as librarian for the Grand Lodge of Masons of Massachusetts. His resignation became effective Nov. 1, but he remains as a regular supply for his church. He will be a pastor for a large part of Chelsea as long as he lives. Dr. Bush was ordained in 1879. Tufts gave him his D. D. in 1905.

Illinois

Chicago, Redeemer.—Rev. L. B. Fisher, D. D., pastor. A series of orchestra concerts is being given on Sunday evenings through the efforts of Mrs. Walter Jackson, who has given both time and money to the experiment. The ladies will hold their annual bazar Dec. 7.

Maine

Norway.—Rev. C. G. Miller, pastor. Mrs. Clara A. Drake recently resigned as teacher in the Norway Universalist Sunday school after a faithful service of fifty years. She chose to preside over the primary scholars, and a host of former pupils near and far hold her in high esteem. Much regretting her resignation, the school presented her with a gift of loving appreciation.

Massachusetts

Lawrence.—Rev. Clarence Guy Robbins, pastor. Diamond jubilee services commemorating the seventy-fifth anniversary of the founding of the church were held on Nov. 12. The pastor, who has served the church for nearly fifteen years, delivered an inspiring sermon at the morning service, taking for his subject "After Seventy-five Years." At the evening service the Rev. H. H. Niles of Concord, N. H., and the Rev. L. W. Coons, D. D., State Superintendent, delivered addresses and the Rev. A. Gertrude Earle of Methuen offered the prayer. The following Wednesday evening the anniversary exercises were concluded by a parish banquet.

Somerville, Winter Hill.—Rev. Elbert W. Whippen, pastor. The church service is to be remodeled with "Readings from Great Authors" as a responsive book, a special study of hymns, prayers, and sermon subjects, aimed at meeting present day religious needs. The church school is constantly developing, with several new classes, new lesson material well arranged and well studied, sermon-talks by the pastor with stereopticon slides to illustrate, hymns on slides, a church school prayer on a slide, occasional "reviews" of talks, and well planned child programs on special occasions. The Y. P. C. U. has adopted the plan of basing its meetings on successive chapters of "The Unwrought Iron" by Frederick M. Eliot. Success is gratifying. The young people recently served a supper in the church hall. The Union will entertain the young people at the state banquet in 1923. A People's Open Forum is held in the church at 7.30 p. m., with well trained speakers. The future of these meetings is bright. Various organizations of the church are active during the week. The church school teachers and officers have given the first of four free entertainments to the children, and the first of four public socials. The Ladies' Circle will have a two days fair, Dec. 14 and 15, and the men a turkey dinner, in this connection. The Norcross Unity Circle, of ladies, is planning some worth while discussions for the winter. The last meeting was given to a discussion of the "soul"—a fruitful subject. The Mission Circle is planning progressive work. This church will unite with other churches in a union Thanksgiving service.

Marlboro.—Rev. Paul Harris Drake, pastor. Jesus' assertion regarding a city situated on a hill applies with equal force to the new parsonage purchased last June to house the minister's family. Our parsonage is located near the summit of one of Marlboro's famous hills, called "Fairmount," and, while commanding a noble view of the entire city and distant landscape, is nevertheless only a three minutes walk from the church on Main Street. Few pastors are as favored as our minister with respect to the situation of their domiciles. Church attendance since vacation has held up well with an average congregation of more than thirty, and a slight increase is felt in the membership of the Sunday school. The enrollment is now thirty-three, with an average attendance of twenty-five. The Y. P. C. U. organized by the minister last January has held regular Sunday night devotional meetings with a fair attendance. Our great difficulty is in overcoming the lack of young men in our society. The Harvest Dinner served by our always energetic Ladies' Circle was an unqualified success and many dollars were realized as a result. The Circle is planning a Christmas sale on Thursday, Dec. 7. Rally Sunday, Laymen's Sunday, All Souls and Japan Sunday were observed with appropriate exercises, and World Temperance Sunday, Oct. 29, was marked by a goodly gathering both in the church and Sunday school. Many children signed the pledges. The enthusiasm was marked. The congregation is rejoicing at the sight of a new pulpit set on the platform, the gift to the Marlboro church of the Universalist church at Poolville, N. Y., which suspended services last year. The set is of black walnut upholstered in red plush and is of an attractive pattern. Plans are on foot to convert the basement of the present church building into a supper-room and social parlor. On Nov. 20 Mr. Drake entered upon his second year as our pastor.

New York

Auburn.—Rev. Charles H. Vail, D. D., was formally installed as pastor of the First Universalist Church of Auburn, N. Y., on Wednesday evening, Nov. 8. A welcome to the city was extended by Mayor A. P. Burkhart. Greetings from the Ministerial Association and the churches of the city were given by Rev. Frank Gosnell of the Second Presbyterian Church. Rev. G. Delbert Walker, D. D., State Superintendent, expressed his pleasure at having Dr. Vail back in New York state. Rev. J. L. Everton of Victor, N. Y., gave the charge to the parish, emphasizing the need of co-operation between the members and the pastor and the inspiration of full pews. There was special music by the choir. Despite rainy weather the beautiful auditorium of the church was filled. Dr. Vail preached his first sermon in Auburn Sunday, Nov. 5, being greeted by a large congregation. With Mrs. Vail he had motored from St. Paul, Minn., where he has been minister of St. Paul's Church for several years. The Auburn parish has been without a pastor since Rev. John E. Price went to Cincinnati in March. They feel that they are very fortunate in securing a minister of Dr. Vail's high standing and are very optimistic about the future work of the church. The annual banquet of the King's Daughters, Tuesday evening, Oct. 31, was attended by about fifty people. Mrs. John Underwood is president of the society and Mrs. Ray Peacock acted as toastmistress. The annual banquet of the Y. P. C. U. was held on the evening of Nov. 10 and was well attended.

Ohio

Lyons.—Recently a series of meetings was held in this church, which had been closed for a time after an honorable record of years. Before the Christmas season of last year the faithful few who could not bear to see the church closed reorganized the Sunday school and through this activity there developed the need of a pas-

tor. A newcomer in the ministry was secured and the condition of the church has improved amazingly in the eight months since he assumed the pastorate. The membership has been increased 16 per cent and many people in the town who were never before interested in any religious work are among the generous givers to the church. At the recent parish meeting the pastor was given a unanimous call to remain for the coming year.

Norwalk.—Rev. W. W. Betts, pastor. Fifty years ago the First Universalist church of Norwalk was founded and organized by Rev. Henry L. Canfield, now of Pasadena, Cal., and the present church edifice was dedicated Dec. 8, 1872, under the direct management of Dr. Canfield. This important event in the history of the church will be joyously celebrated here by pastor and people, the program to begin Friday, Dec. 8, continuing on through the following Saturday and Sunday. A cordial invitation is extended to all former pastors and members to be present and help to make this an occasion long to be remembered. Several former pastors have already accepted invitations. Among those who will take part in the program are Rev. Wm. Couden, Concord, Mich., Rev. Harry L. Canfield, Kinston, N. C., Rev. Edward M. Minor, Marseilles, Ill., Rev. A. I. Spanton, Akron, Ohio, and Rev. I. V. Lobdell of Columbus, O., State Superintendent. If attendance is impossible a written message will be much appreciated. Address Mrs. E. D. Cline, 120 W. Main St., chairman of the invitation committee.

Quebec

North Hatley.—Rev. E. E. Marggraf, pastor. The annual meeting of this parish was held on Tuesday evening, Oct. 3. A resolution was passed to make extensive alterations and improvements on the foundation, cellar, and in the vestry of the church. Soon after the meeting the work was begun and it is now completed. The cellar, which was only partially dug out and not properly drained, has been greatly enlarged, deepened, widened, and thoroughly drained. A vast quantity of earth, clay, and stone was removed in doing this and proper drainage effected. The old stone walls on three sides of the church were removed and in their place well constructed cement walls were reared. A new chimney from the bottom of the cellar and between the vestry and the kitchen has been erected and approach to the cellar is now made through the vestry instead of the kitchen as formerly. Mr. Thomas V. Reed superintended the work and it is the feeling of all members of the parish that the long-needed changes are most gratifying. The expense has been considerable, between $600 and $700. This, apart from no inconsiderable amount of work done gratuitously. The Ladies' Society gave $500; Mr. W. E. LeBaron gave a thank offering for himself and wife of $100, and the remainder of the funds have been contributed by others interested in the work. The parish reports for the year showed a much larger average attendance than for last year and the largest of any year since 1916. The number of christenings was the smallest of any year since the present pastorate. But three children were christened. During the year the pastor officiated at eight funerals. He solemnized no marriages. Mrs. Lois M. Hovey, one member of the church and parish, passed away in June. Mrs. Hovey was an estimable woman, highly respected by all who knew her and often present at the services of the church until unable to attend through illness. The children of Mr. and Mrs. Nelson H. LeBaron placed a memorial tablet, beautifully executed in brass, in the church at Easter in memory of their father and mother. The Cradle Roll contains the names of twenty-four children of the church and parish under six, and the Home Department, which was organized in the autumn of 1907, has six families now doing the work of the Sunday school at home. The gifts and offerings of the church for charitable and philanthropic purposes were larger this year than in any previous five years. They totaled $136. There were services in the church on forty-seven Sundays of the year. Sunday, Nov. 5, the pastor christened four children and baptized two junior members of this Sunday school.

* *

BOSTON MINISTERS' MEETING

At the Boston Ministers' Meeting, Nov. 20, a live, interesting discussion took place upon Universalists failing to take notice of important denominational changes. "If we let the coming of Dr. Coons as State Superintendent pass without an appropriate gesture," said Dr. Perkins, "we will deserve all the obscurity which we are sure to have. Other denominations stage such affairs upon a platform as wide as the country."

On motion of Dr. Perkins seconded by Dr. Hall, the meeting authorized the chairman to request the Executive Committee of the Massachusetts State Convention to arrange for an installation service and a dinner of welcome, and an appropriate farewell to Dr. Leighton.

Dr. Coons will address the Ministers' Meeting Nov. 27.

The Mozart Ladies' Quartette under Mabel Florence Tenney gave one of their Vesper Services which they are prepared to furnish churches for $25 without stereopticon and $40 illustrated, in addition to railroad fares.

* *

MASS MEETING

There will be a Mass Meeting in Symphony Hall, Boston, Tuesday, Nov. 28, at 8 p. m., in the interests of the appeal of Oriental women for education, preparatory to the nation-wide dollar day campaign Dec. 9. The speakers announced are President W. H. P. Faunce, Bishop Logan H. Roots, Dr. Ida Scudder, and Dr. Tehyi Hsieh.

Admission will be by ticket, which may be obtained at 300 Ford Building free of charge.

Universalists are co-operating with the other denominations in this work.

* *

THE SARGENT-MURAY-GILMAN HOUSE

The Directors of the Sargent-Murray-Gilman House Association are engaged in an active campaign to secure funds for the purpose of paying off the mortgage now remaining on the property, completing the work of preserving the house and restoring the old-time garden, and providing a sufficient sum for an endowment. The house is one of the very few colonial houses that has been handed down through a century and a half preserving the beautiful interior and exterior as they were when it was first built in 1770, and through the efforts of the Association it now contains a collection of rarely beautiful colonial furniture, of Sargent portraits, of things associated with John Murray, who lived there for many years, and with Samuel Gilman, writer of "Fair Harvard," who was born there.

A prospectus just issued gives a sketch of the house as it will look when the buildings which now hide it from the street are torn down and the colonial fence and entrance are rebuilt so that there will be a beautiful and effective approach to the front door.

Because the house was so intimately associated with the early history of the Universalist Church it is hoped that all Universalists will be generous contributors toward its preservation. In 1923 Gloucester celebrates the three hundredth anniversary of its settlement with an elaborate program, and if every one interested will lend a hand it will be possible to carry through to completion what the Association has in mind in regard to this historic property, before the celebration takes place.

* *

OF INTEREST TO EX-SERVICE MEN

The United States Veterans Bureau is making every effort to reach those World War Veterans who have not yet taken full advantage of the War Risk Insurance Act and to urge them to make immediate use of the unusual privilege they have to obtain, at less than cost, Government Insurance to protect their earning power and the dependents who would be affected by their loss. The ex-service men and women who have permitted their insurance to lapse are offered the opportunity to regain this valuable protection at a very small outlay of money. The War Risk Insurance Act provided that the term insurance offered to all persons engaged in the active military or naval service might be converted or changed into permanent legal reserve insurance within five years from the declaration of peace. Premiums are charged

at rates lower than those charged for any other participating insurance with similar benefits. Prompt attention will be paid to any questions or application sent to the United States Veterans Bureau, Washington, D. C.

* *

THE OLD SOUTH FORUM

The Old South Forum meetings, now in their eighth season, have justified the place which is accorded them in Boston life by bringing already two figures of international importance to the city—Jean Longuet, grandson of Karl Marx, who opened the series Sunday afternoon, Nov. 5, with an address on "The Growing Role of Internationalism," and Miss Mary Sheepshanks, daughter of a former Bishop of Norwich, an English feminist who answered on Nov. 12 the onslaught of A. S. M. Hutchinson, the novelist, directed against women who wish to pursue their career after marriage.

Rabbi Nathan Krass of the Central Synagogue of New York City, one of the most brilliant speakers in America to-day, spoke Nov. 19 on "The Might and Blight of Europe."

Dr. John Mez of Frankfort, who "covvered" the Washington Conference for the *Frankfurter Zeitung* and who knows the young Germany which is the hope of that country's future, will speak on Nov. 25 on "The Spirit and Outlook of the New Germany."

Dean Roscce Pound of the Harvard Law School will speak on Dec. 5 on "The Growing Dissatisfaction with the Administration of Justice." In view of the legal upheavals which have occurred in Massachusetts during the past year, Dean Pound's clear exposition of the principles of law as it should be administered ought to prove valuable and timely.

Dhan Gopal Mukerji, a brilliant speaker, with degrees from Eastern and Western universities alike, knows how to interpret the psychology of the Indian people to the West, and his topic, "India in Evolution," on Dec. 10 should be well worth hearing.

"Are Our Prisons Inhumane?" will be discussed on Dec. 17 by Frank Tannenbaum, a man who ought to know, as he himself was committed to prison because of the views he cherished.

"Is Profit Justifiable?" will be discussed on Dec. 31 by Prof. Harry F. Ward of the Union Theological Seminary, New York, who has given his life to the study of social and industrial conditions—particularly in the industrial sections of Chicago.

Ida M. Tarbell, easily one of the foremost women in the country to-day, will speak on Jan. 7 on "The Remaking of the World."

Norman Angell on Jan. 14 will speak on "Can Democracy Endure?"

Father J. I. J. Corrigan of Boston College will talk on Jan. 21 on "The Aims and Claims of Labor."

Miss Betty Beatty, author, editor, foreign newspaper correspondent, just back from another trip to Europe, where she penetrated Turkey, will give the closing address of the season on "Is There a Case for the Turk?"

These meetings, which are under the auspices of the Old South Association, begin promptly at 3.15, and include a musical program for the first twenty minutes. The address, which follows the musical program, lasts until 4.30, when the meetings are thrown open to questions from the floor. The meetings are absolutely free.

* *

Notices

KANSAS STATE CONVENTION

The State Convention of Kansas Universalists will be held in the city of Hutchinson Dec. 1-3. Dr. Fisher of Chicago, Rev. Fred Line of Tulsa, Okla., Rev. James Houghton and President Tilden of Lombard College are among the principal speakers. All communications should be sent to Rev. James Houghton, Hutchinson, Kansas, or Seward Baker, Secretary.

* *

VERMONT AND QUEBEC FELLOWSHIP COMMITTEE

Rev. George H. Welch accepted from Connecticut, Rev. Grant Van Blarcom and Rev. A. J. Torsleff accepted from Maine. Rev. Albertie (Phillips) Dudley transferred to New Hampshire subject to acceptance.

George F. Fortier, Clerk.

* *

WANTED

I want two young preachers for work in the Mid-West District. Must be somewhat experienced, and live wires. Either single or married men acceptable. Churches will pay $1500 to $1800. Address Rev. Luther Riley Robinson, 6010 Dorchester Ave., Chicago, Ill.

* *

PROVIDENCE 1923 CONVENTION

The Board of Trustees, through its chairman, has appointed the following as a general Committee of Arrangements for the next session of the Convention to be held in Providence, R. I., Oct. 24-28, 1923: President Roger S. Galer, Rev. Henry R. Rose, D. D., and Secretary Roger F. Etz, with representatives from Providence to be added.

Suggestions to be considered by the Committee will be welcomed. Send correspondence to Rev. Roger F. Etz, Secretary, 176 Newbury Street, Boston, Mass.

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For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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Funds may be given to the Convention, the giver to receive an Annuity, and, at his death, the money will be devoted to Universalist purposes.

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Crackling

It doesn't always pay to keep still and saw wood. Wilhelm tried it, and a widow landed him.—*Kingston (Canada) Whig.*

* *

The election probably won't prove anything, except that different sections of the country are mad about different things.—*Calgary (Canada) Herald.*

* *

Lady: "You seem able-bodied and healthy. You ought to be strong enough to work."

Tramp: "True enough, lady. And you seem beautiful enough to be in the movies, but evidently you prefer the simple life."—*New Haven Register.*

* *

Her Father: "But young man, do you think you can make my daughter happy?"

Her Suitor: "Do I? I wish you could have seen her when I proposed!"—*London Opinion.*

* *

Professor (emphasizing the results obtained by proper inflection of the voice): "Did I ever tell you about the actor who could read a menu card so as to make his audience weep?"

Freshman (strangely moved): "He must have read the prices."—*Mercury.*

* *

She: "Oh, isn't it awful? Horrible! Why, they will kill that man underneath."

He: "Oh, he doesn't mind it. He's unconscious by this time."—*Cornell Widow.*

* *

The Coue method as applied to the nation: "Every day, and in every way, we get debter and debter."—*Punch (London).*

* *

"Sistah Smith, I's sorry, but I needs must depaht."

"Oh, Mr. Johnsing—needs you must?"—*Nashville Tennessean.*

* *

Our esteemed exchange the *Manchester Guardian* notes that Mr. Lloyd George might temper his grief at resigning by a reflection on the fate of some of his predecessors, as set forth in "A Short History of the Prime Ministers of Great Britain," published in 1733:

This concludes with a tabular statement prepared for the benefit of any "reader desirous to behold at one view the diverse casualties of the sundry Prime Ministers above mentioned:"

Dy'd by the halter	3
Ditto by the axe	10
Ditto by sturdy beggars	3
Ditto untimely by private hands	2
Ditto in imprisonment	4
Ditto in exile	4
Ditto penitent	1
Saved by sacrificing their master	1
Sum total of Prime Ministers	31

—*New York Evening Post Literary Review.*

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The Knights of Columbus,

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The Federal Council of the Churches of Christ,

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The American Relief Administration, and

The American Red Cross, and

The Literary Digest,

ask help for the victims of Smyrna, the refugees at Saloniki, on the island of Mitylène, and in other refugee centers in that region.

Helpless babies and able-bodied parents alike will die if Christian America does not help.

The Committee of the Universalist General Convention "appointed to co-operate with the Near East Relief, the American Red Cross, the American Relief Administration and other great national philanthropies," calls upon Christians of our fellowship to back up this appeal.

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All checks, money orders, etc., should be made out to "Near East Emergency Fund," and may be mailed to either of the following treasurers:

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Universalists are requested to mail contributions to Roger F. Etz, 176 Newbury St., Boston, Mass.

Signed for the Universalist General Convention.

George E. Huntley,
Joseph Fort Newton,
John van Schaick, Jr.